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OF THE

GENESEE WESLEYAN SEMINARY

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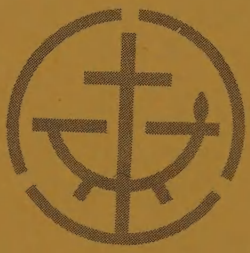

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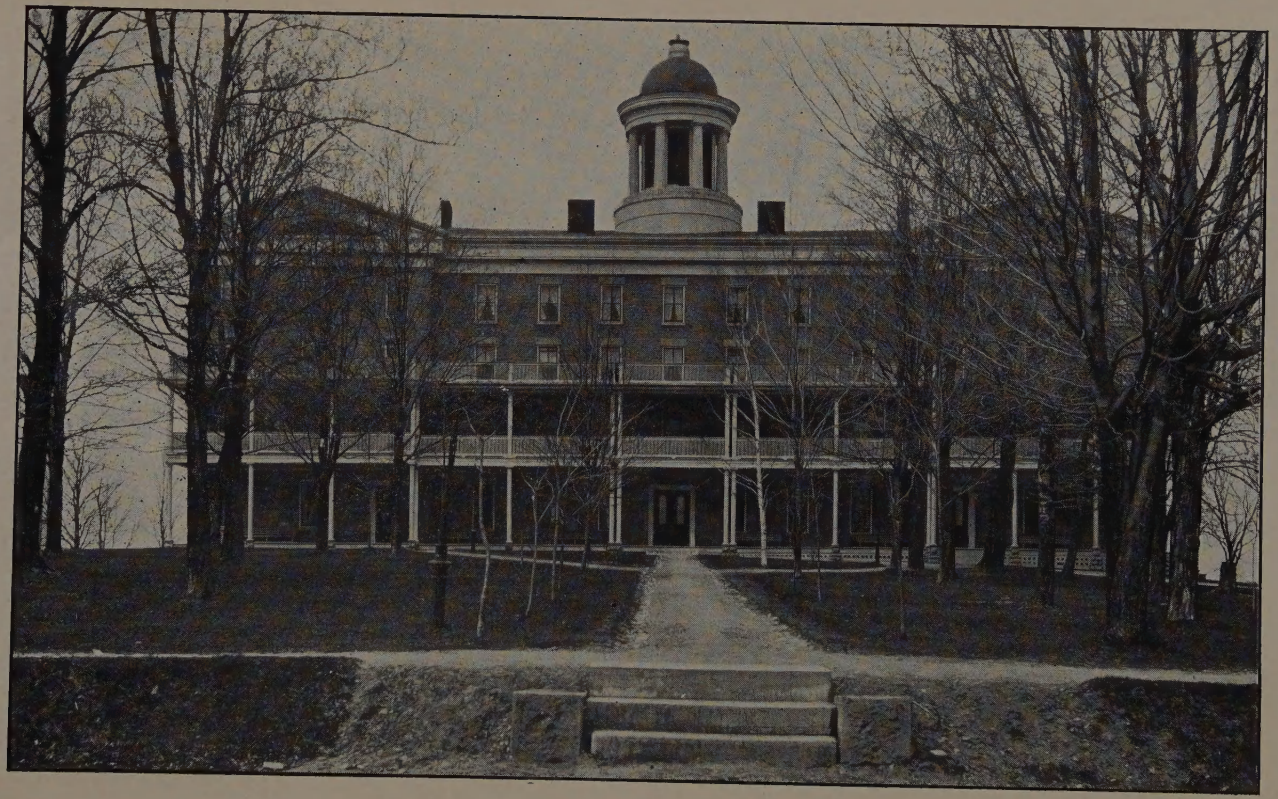

GENESEE WESLEYAN SEMINARY

A MEMORIAL VOLUME

OF THE

SEVENTY FIFTH ANNIVERSARY

OF THE OPENING
FOR ACADEMIC INSTRUCTION
OF THE

Genesee Wesleyan Seminary

BV
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1907
Lima, N.Y.

LIMA, NEW YORK
1908

THIS VOLUME has been prepared and published under the authority of the Board of Trustees of Genesee Wesleyan Seminary by a committee appointed from their own number. Because the story of the founding of the institution can no longer be obtained first-hand from those who were participants in the enterprise, nor even to any considerable extent from those who heard it from their lips it has been determined to introduce in Part I a brief Historical Sketch. This has been largely gleaned from the original records, now preserved at the office of the Seminary. The Tables and Statistics which form Part II are in part a reprint, from the comprehensive and valuable Historical Address delivered at the Fiftieth Anniversary celebration in 1880 by the late Rev. James E. Bills, D. D. In this volume these tables have been brought down to the date of the Diamond Jubilee and other matter has been introduced which it is believed will interest former students and friends. Part III will be of very great value to many because it contains almost in full the various platform utterances of the entire Jubilee week.

PART I

A Historical Sketch

OF THE

Genesee Wesleyan Seminary

LIMA, NEW YORK

GENESEE WESLEYAN SEMINARY is the second educational institution of its grade in whose founding the Methodism of Genesee Conference as it exists today has had a part. In 1824 the earlier Genesee Conference, whose territory reached far out into Central New York and far over into Upper Canada, founded "The Seminary of the Genesee Conference" at Cazenovia, N. Y., and Western New York was canvassed for funds to aid the enterprise. In 1828 this large territory was divided, practically along the meridian of Cayuga Lake, and Cazenovia Seminary became "The Seminary of the Genesee and the Oneida Conferences." At the first session of the new Genesee Conference held in Perry, September 1829, the matter of a new "Genesee Conference Seminary" was agitated, and preparatory steps were taken and a Committee was appointed to carefully study the situation and bring in recommendations. These men did their work with such energy and wisdom that at the next session, held in Rochester in 1829, five neighboring towns were present with invitations for a proposed educational institution, backed by solid pledges of financial aid, ranging from $8,500 to $20,000.

The members of the Committee were Glezen Fillmore, Abner Chase, Loring Grant, Asa Abell, John Copeland. The towns asking for the new school with their respective offers, were: Perry, offering $10,463 and an eligible site free; Lima, offering $10,808 and a special option upon a site; Henrietta, offering the four story Academy building now standing there and $3,600; LeRoy, offering $8,500, and Brockport, $16,820 besides stone for the building free at the quarry.

In view of such generous propositions it was not surprising that the Committee opened their report with high satisfaction: "We beg leave to report that we hail with peculiar emotion the deep and increasing interest felt by all grades of society for the establishment of an institution of literature under the auspices of the Genesee Conference." Following the recital of the above facts in detail, they make this recommendation; "Resolved, that, in the view of this Conference the time has arrived when we can consistently delay no longer; and therefore, that we pro-

ceed forthwith to adopt efficient measures for the establishment and endowment of a Seminary of learning within our bounds and that we consider ourselves pledged to support it, be its location wherever it may."

In the same report the Committee recommend that the new school be located at Lima, that a resolution of appreciation and thanks be extended to the other towns which have invited the school, that the title and style of the new school shall be "Genesee Wesleyan Seminary," that immediate effort be made to raise an endowment of $50,000 in 500 shares of $100 each, that an agent be immediately placed in the field, that a board of trustees, a building committee and official visitors be appointed, and that, as soon as may be, measures be taken to connect with the institution agriculture and the mechanical arts. This report is signed in the original records of the Trustees by Abner Chase, Chairman; A. Abell, Secretary.

Evidently the fathers gave to the cause of Christian education the best they had. They set their strong men at the head of this enterprise. The names composing these first Boards appear as follows in the old Trustee Records:

Building Committee—Revs. Loring Grant, Superintendent; Gideon Lanning; John Copeland, Secretary; Messrs. Asahel Warner, Frederic House.

Trustees—Revs. Abner Chase, Glezen Fillmore, Loring Grant, Micah Seager, Richard Wright, Francis Smith, Messrs. A. A. Bennett, Ruel Blake, Erastus Clark.

Visitors—Revs. Asa Abell, J. Huestis, Israel Chamberlayne, Manly Tooker, Chester V. Adgate, Rev. Dr. John Barnard, pastor of the Presbyterian church, Lima, N. Y., Caleb Bannister of Vienna, John Lowber of Batavia, Thomas M. Town of Rochester. Rev. John Copeland was also at this time appointed Financial Agent.

Until 1834, when the act of incorporation was secured, the Board of Trustees and the Board of Visitors met and acted conjointly, but after the incorporation of the Seminary the latter ceased to act.

On that day in early August on which Genesee Conference adopted the report of the Committee which it had appointed to "make enquiry and to take preparatory steps toward erecting a Seminary of learning within its bounds," were there not doubters who declared that the elaborate program which had been so courageously voted would never be carried out? It was indeed a large undertaking for the times. First, the new institution must be financed and for the next ten years continuously the trustees had from one to five agents in the field engaged in that work. A list of the original subscribers is now in the Seminary office, and their number is more than 1,400. The plan of the founders was to secure 500 who would take scholarships at $100 each, and, including the Lima subscribers, more than 520 names appear on this list for this amount. Too much credit cannot be extended to the rank and file among both the clergy and the people in those days of meager incomes, for their active interest in higher education. It fell to the lot of the church to lead in that work. More than a quarter of a century was to elapse before even the enterprising and intelligent neighboring city of Rochester would

establish a public high school. Early Methodism accepted higher education as a Christian function, as it accepted pioneering and revivals and spreading Scriptural holiness throughout the land, and put consecration into the work and no little sacrifice.

In Conable's History of the Genesee Conference, page 306, occurs a copy of a letter written by the Rev. John Copeland, the first agent of the Seminary, in which he tells us that in 1829, as Presiding Elder of Steuben District he received only about one hundred dollars as his salary for the entire year, and yet early upon the list, in about 1831, his name occurs pledging a gift of $100 to the Seminary, although as agent his yearly salary was only $325. In this devotion he stands as a type of the times. Scores of ministers appear upon the list pledging $100 and sometimes more when their average salary was less than $300, and these contributors, clerical and lay, are scattered with remarkable evenness through all the territory of the new Conference from Elmira and the lake region to Buffalo.

The work of the building committee was not less praiseworthy. Their records at the Seminary office show a meeting held August 15, 1830, less than two weeks after the close of the Conference. At this session arrangements were made to quarry stone for constructing the new building and to begin a canvass among similar schools to secure the most approved building plans. Their efforts, also, were so vigorous and so successful that at a meeting held December 8th the general plan of the new structure was decided upon, and at another meeting, held January 4th, 1831, the contract was awarded to Dr. G. W. Little, one of several competitors. In the resolution accepting his bid appears this significant language, that his bid was "conformable to the resolution of the Committee pertaining to the manner of making payment." Reference was here had to the plan to pay the contractor one-quarter cash and three-quarters in "Subscription Notes," subscribers being required to put their pledges into notes of negotiable form, but of whose validity the contractor was to take the risk.

The plan of the original Seminary is given in detail in these records. The main building was to be 130x40, three stories high, the two wings 50x24, two stories high, with a basement underneath and a "cupola," later a "belfry," to crown the whole. The original plan also contemplated "the boarding house in the southeast corner of the lot on which the main building should stand and the mechanic's shop in the southwestern corner." Instructions were given to lay the floors of the lower halls with one and one-half inch oak, the floors of the chapel and schoolroom with one and one-half inch pine and to make the stairs of two-inch oak plank. The building was to be completed March 1, 1832, and the contract price was nearly $17,000.

While the canvass for funds and the construction of the building were thus in progress, the Board of Trustees and the Board of Visitors, acting together as a "Joint Board," were outlining the general policy of the Seminary which was to be, providing for the necessary publicity of the undertaking, settling the many details of administration so far as they could be settled in advance, and last, but not least, gathering a suitable

Faculty to undertake the work of instruction. At the beginning of Volume I of the bound catalogues of the Seminary is the Prospectus issued about this time, which is most admirably adapted to the purpose for which it was intended and which opened with the following:

"This institution has recently been established in the town of Lima, Livingston Co., N. Y., under the patronage of the Genesee Conference of the Methodist Episcopal Church. Its original design contemplates instruction in Letters and Science, combined with Agriculture and the Mechanic Arts. The means within the reach of its patrons have not as yet been sufficient to enable them to carry all the plans of its projectors into full operation; yet in furtherance of those plans a board of executive officers has been constituted; a commanding site and a fine farm have been secured; a commodious building has been erected; a competent faculty has been procured; a course of studies prescribed; by-laws enacted; and arrangements made to open the school on the first Wednesday in May, 1832. It is hardly necessary to add that the principles which are to govern and characterize the school are perfectly liberal, everything of a sectarian cast being entirely excluded from this school." In this publication was announced for the first time the Faculty. The position of principal had been offered successively to Rev. John P. Durbin of Augusta College and to the Rev. John Dempster, at this time Presiding Elder of Cayuga District, Oneida Conference, but in each case the offer had been declined. As published finally, the Faculty stood as follows: Rev. Samuel Luckey, D. D., Principal; Thomas J. Ruger, A. B., Professor of Mathematics and Natural Philosophy; John Hattin, A. B., Professor of Languages, Ancient and Modern; Mr. Daniel B. Wakefield, Teacher in the English Department; Lord Sterling, Assistant; Miss Eliza Rogers, Teacher in Female Department.

The action of the Trustees in bringing Samuel Luckey from the New York Conference to preside over the founding of the Seminary was most wise. Union College, Schenectady, had already honored him with the degrees of Master of Arts and Doctor of Divinity. He continued as principal until 1836 when he was made Editor of the "Christian Advocate and Journal" at New York City and senior Editor at the Book Room. In 1842 he returned to Genesee Conference and resumed his active relations to the Seminary as Trustee. In 1847, having been made one of the Regents of the University of the State of New York, he resigned this position but remained an active and influential friend of the institution until his death.

The work of the school was classified under five departments: English, Mathematical and Philosophical, Languages, Principal's, and Female. The school year was divided into two terms, one beginning the first Wednesday in May, the second the first Wednesday in November. October and April were vacation months. Tuition in the English and Female departments was fixed at $6 per term, in the departments of Mathematics and Languages $10 a term. For ornamental branches, such as Painting, Drawing, Embroidery, Needlework, $7.50 extra was to be charged, and for Music $10 extra. Board, including everything, was but $1.50 per week.

There seems to be no reason to doubt that the Seminary actually opened its doors for school work Wednesday May 1, 1832, according to the previous and wide-spread announcement. But the building was far from its completion and still farther from being furnished and equipped for school and home use. January 18th the Trustees ordered a list of furniture adequate to the needs of a family of fifty, including "fifty candlesticks and necessary snuffers," and at the same session decided to purchase a bell to weigh 150 pounds. June 19th a resolution was adopted declaring that it has "become important to the comfort of the institution that the contracts remaining unfinished be forthwith completed and that in case of further delay it will be necessary to perfect those contracts at the expense of the contractors." It is probable that the Boarding Hall filled at the very beginning of the school year and it was soon necessary to provide additional teachers. In the first catalogue, for the year ending March 30, 1833, occurs the statement—"About one hundred can be accommodated with rooms, board, etc., in the institution. Board and rooms can be procured in the immediate neighborhood at the same terms."

Very interesting is the report at the end of the year of the number, out of a total attendance of 341, who have registered in various classes. Those who studied Algebra, numbered ninety-two, Astronomy twenty-nine, Chemistry twelve, Natural Philosophy ninety, Geometry forty, History thirty-six, Rhetoric seventy-five, Logic thirty-one, Latin forty-five, Greek thirty-three, Hebrew three, French twenty; and besides there were classes in Conic Sections, Surveying, Metaphysics, Moral Philosophy, and Natural Theology. The Catalogue of 1834 announces that it is the purpose of the Seminary "to give a thorough education in all the branches usually taught in our Colleges." In the Female Department provision is made to "give instruction in all the branches both solid and ornamental usually taught in female Seminaries." In 1833 courses were begun in Music and Art, in 1835 a regular Teachers' Training Course was opened, with Jesse Vose as teacher, which at the first report had seventy in attendance and in 1840 had 160 students. From 1835 to 1840 the Catalogue reported the village addresses of the students, from which it appeared that upon the average 203 students boarded in the institution during each of those years, and that of this number 135 were young men and 68 young women. Either the average period of student residence at Lima must have been brief or the problem of caring for such a multitude in a building intended to accommodate "about 100" must have been exceedingly knotty. The average registration for the same six years was 376, although in 1834 it dropped to 315. In January 1836, there are two entries in the records expressing the judgment of the trustees that the "accommodations of the Seminary are all needed for students in the solid branches and that classes in music ought to be discontinued for lack of room." In April 1839, the "musical instruments" were ordered to be sold. On May 1834, after considerable effort upon the part of the Trustees, a Charter was granted by the Legislature which was satisfactory, and on May 21st the incorporators met and organized pursuant to its provisions, and immediately voted to assume the

unfinished business of the Joint Board, their predecessors, and to proceed to finish its work.

In March 1836, the Charter was amended by the Legislature, making the Seminary subject to the Regents of the University and entitling it to share in the literature funds. In May 1839, a successful application was made to the Legislature for a loan of $10,000 for ten years at six per cent interest, to be secured by bond and mortgage, but in perfecting the arrangements incident to its consummation the agent in charge, the Rev. Benjamin Shipman, discovered and reported to the Board, October 5, 1839, that "there are mortgages and judgments now standing against Genesee Wesleyan Seminary of more than $40,000, all of which must be removed before the money can be procured on the loan." The Rev. Dr. Thomas Carlton, one of the trustees, was thereupon appointed special agent to remove, if possible, these claims and to secure the money. This task Dr. Carlton successfully accomplished by the opening of the new year and was rewarded by a special vote of thanks and a present of $150. In September, 1840, a Committee was appointed to consider the expediency of making the Seminary a boys' school and of erecting a Female Seminary west of Genesee River. The Committee was instructed to seek invitations and subscriptions for this proposed new institution, preparatory to carrying the matter to the next annual Conference. In July 1841, it was determined to add a department for the training of Common School Teachers, under the authority of the Regents, and a resolution was passed recommending the Genesee Conference to petition the Legislature to change the name of the institution to "Genesee Wesleyan Seminary and College."

"The edifice of the Genesee Wesleyan Seminary was destroyed by fire on the 26th of May, 1842." So begins a new page in the old records. This event marks a new stage in our history, and dreams of expansion and change were for awhile rudely put to flight by the stern necessity of a renewed struggle for existence even more severe than any which had preceded it. Every heart was grateful that there was no loss of life connected with the burning of such a crowded building; fortunately the fire was in the early morning so that the catastrophe was robbed of some of its horrors. In the "Dansville Advertiser" of July 11, 1907, Editor A. O. Bunnell, whose childhood home was in Lima, at the foot of College Avenue, thus refers to it: "We remember as well as though it were May, 1907, instead of May, 1842, jumping from our trundle bed at the early morning and standing on tiptoe before the front window, seeing the old stone Seminary building burn. From some of the windows smoke and flames were bursting, from others came tumbling out bedding, bedsteads and other furniture, while all about the grounds half-clad students were running in wild disorder and dismay. After breakfast we were allowed to go to the scene of the disaster and there, among the children snugly tucked up in improvised beds on the lawn, were," etc. "The prompt rebuilding of the Seminary is a glorious chapter in the history of Lima and of other loyal friends of the school far and near."

How the unhoused family found shelter at once in the homes of the

village, and how a school enrolling during the year 441 was accommodated with recitation rooms and other essentials to carrying on courses of instruction, is a story whose details cannot be told. But on May 30th the faithful trustees, who were already in session studying the situation and facing the future, approved by vote "the temporary arrangements made by the Faculty for the continuance of the operations of the school" and ordered that "these be continued until further and more effectual provision can be made for their accommodation." On June 4th the Trustees met again, and having adjusted the insurance satisfactorily, and being cheered by a generous subscription from the citizens of Lima, aggregating $5000 and over, "to reedify the Seminary buildings," resolved, "We will rebuild in the general plan of the building destroyed by fire," and on June 22nd they were prepared to award a contract to Messrs. Anderson and Coleman, "to reedify the Seminary for $14,350, according to the Specifications for Rebuilding Genesee Wesleyan Seminary." How adequate those plans were and how substantial the building was, is evidenced by the condition of the noble structure after sixty-five years of hard usage, when its foundations and walls and roofs and partitions and floors are still solid and trustworthy.

But the old battle had to be fought over again. The insurance policies, amounting to $12,000, belonged to the State as collateral for the loan of 1839, and at best covered less than half the loss. The funds at hand were wholly insufficient for the need, and seven strong men were selected and sent out to search again through Central and Western New York for another company of men and women whose interest in Christian education would be sufficient to prompt them to lay their gifts upon its altar. Unfortunately, the detailed record of their work is not preserved to us. We only know the new building was pushed rapidly to its conclusion. July 28th the corner stone was laid at the southeast corner of the structure. In the Catalogue of September 1842 occurs this note: "The Trustees are happy to say that another edifice on the site of the old one, enlarged and much improved in its internal arrangements, is now in rapid progress, having already reached the third story, and will be completed in November next. The new building is in front 144 feet long and the wings 96 feet in depth, all four stories high. It will contain rooms for about 200 students." The building was opened for school work January 12, 1843, and the contract price was $14,350. However, its estimated value as fixed by the trustees September 1843, was $30,500.

The origin of the fire by which the former building was destroyed was never positively known. The trustees at one time ordered the arrest of a man who was suspected of kindling the conflagration, but conviction could not be secured. Frequently the trustees had ordered attention and improvements to chimneys and flues, and made regulations concerning stoves and fires, and in one instance, at least, it was reported in session that insurance companies hesitated to accept the risk of the building on the ground that there were so many stoves in it. But inasmuch as the flames were first discovered in the belfry, general opinion inclined to an incendiary origin of the fire.

From the opening of the new building the number of students in

attendance began again to rapidly increase. During the ten years of history in the old building—1832-42—the average attendance was 405; in the new building from 1842-52 it was 622, from 1852-62, 715, from 1862-72, 514, from 1872-82, 352. By this time the State had entered seriously, though tardily, the fields of higher education and every village had built or was proposing to build its own High School. During the years 1852-53-54, the attendance reached the marvellous figures of 1029, 1032, 1058, respectively.

We have now arrived at the time when the history of the Seminary begins to be bound together very intimately with the history of Genesee College. Were the story to be written critically, the following three periods would be discriminated, first: when the Seminary was founding the College, then, when the Seminary and the College wrought side by side with prominence and conceded eminence in their respective fields of Christian education; and, finally when the Seminary stood alone again, the survivor and in several respects the successor and the heir of the College. In numbers and comparative rank the Seminary was one of the greatest of the land while the Genesee was one of the smaller colleges, yet in quality of work done, both stood abreast of their times, both cherished high ideals and were a just pride to their denomination and their age.

The trustees' records show very clearly that Genesee Wesleyan Seminary was never without its ambition to become or to bring into being something higher in the grade of educational institutions than was a Seminary. Quite early in its history it had voted a request to the legislature to be styled the Genesee University. In 1848, positive action was taken looking toward procuring a College Charter and raising an adequate endowment for the same, and also toward securing the location of a State Agricultural College at Lima. In June, 1849, the agents who had been appointed to conduct a canvass for funds to establish an institution of college rank reported that about $25,000 on the west side of the river and about $14,000 on the east side of the river had been pledged.

In the Seminary Catalogue, July, 1850, occurs an advertisement from which we quote: "A charter was obtained from the Legislature of the State about a year since for a College to be located at Lima. Efficient means have been taken to secure the requisite funds for its permanent and liberal endowment. Nearly or quite $100,000 have been secured for this purpose.

"The trustees have determined to erect two large and commodious buildings for the use of the College, 60x100 feet each and about 40 feet high above the basement. They have raised funds especially for this purpose nearly sufficient to erect one of the buildings, and have put it under contract to be completed and ready for use within the year."

Following this page are the names of the new Board of College Trustees, of the new College Faculty, and of a College Curriculum creditably strong, especially in Classics, Science and Mathematics. At the end of its first year's existence the new institution published a Catalogue, and was able to report an enrollment of three seniors, seven juniors, twenty-six sophomores, and forty-two freshmen. To this succeeded twenty

other years of honorable history, until in September, 1870, its last catalogue was published, and in 1871 its teachers and students removed to Syracuse and became the nucleus of a university which has now a Faculty of 250 and a student body of more than 3000 young men and women.

There can be little question that the scholastic ambitions, the tentative efforts, and the hard work which resulted in the founding of Genesee College centered and were fostered in the Board of Trustees of Genesee Wesleyan Seminary. For whatever blessing ever came to the world through the former institution let the men at the head of the Seminary have due recognition. During the twenty years of aspiration, struggle and victory side by side, the interrelations of the two institutions were as amicable and mutually helpful as could have been expected. It could not be otherwise but that some conflicts of interests should arise in their financing and government. As stated above, much of the time their affairs were administered by a joint board. For awhile the President of the College was President also of the Seminary, although the latter still had a principal, and again there were years when the principal was also one of the College professors. There were several years in succession when more than eleven hundred students were crowded upon the small campus and into utterly insufficient recitation rooms. College students always boarded in Seminary dormitories and ate at the Seminary table, and Seminary students always crowded the seats and exhausted the welcome of the College classes. Sometimes the two institutions were under quite different if not contradictory social rules, and always each was struggling with a meager income. At one time it had to be settled in joint session that the Seminary should no longer give instruction in college subjects, at another in what respects College students should not override Seminary discipline. Yet each institution was a help to the other, and especially advanced Seminary students were brought under the influence of stimulating ideals and enjoyed the advantages of high grade instruction to a degree usually unknown in the Secondary schools of any period. Still whoever follows through the minutes of the Board carefully from year to year, will not be surprised to meet this entry about the time when the agitation over College removal was waxing hottest: "Resolved, that as Trustees of Genesee Wesleyan Seminary, and solely out of regard to the best interests of the Institution with which we are thus officially connected, we do most heartily approve the plan of removing Genesee College from Lima to Syracuse, believing as we do that by such removal the Seminary would be relieved from the overshadowing influence and prestige of the college and from much friction, and from many unpleasant complications unavoidably attendant upon the administration of two institutions in such immediate juxtaposition; and also because we believe that in the event of such removal such arrangements can be effected between the College and Seminary as would secure to the latter increased accommodations and facilities for the accomplishment of its proper work and the fulfillment of its designed mission."

As is generally known, the Seminary succeeded to all the plant and very largely to all the endowment of Genesee College, and enjoys today

the impulse given by that material increase of its facilities for school work. In June, 1868, the Trustees had taken this bold stand, "that tuition be hereby declared free for all the solid branches taught in this institution," but it was not until March 16, 1875, that all necessary preliminary steps having been taken, and the proper legislation having been secured, the Seminary Board took final action entering into a contract with the Trustees of Genesee College by which the transfer of the lands, buildings, equipment and endowment was actually consummated. In order to secure this transfer the Seminary was obliged to assume and is still bound by certain legal obligations which the College had no power or disposition to repudiate, and it may be that the Seminary still possesses some of those legal rights which it has not the disposition nor indeed the financial ability to exercise.

Since the succession of the Seminary to the assets of Genesee College no radical change has come to its external fortunes, but a healthful evolution of its educational methods, of its home life and of what some have called the "Lima Idea" has gone steadily forward. Doctor George H. Bridgman's principalship, extending from 1873 to 1883, was the longest in the history of the Seminary. During these years the above consolidation was completed, the fiftieth anniversary of the founding of the school was celebrated upon a large scale, and $10,000 were raised by his personal effort and applied upon repairs and improvements upon the buildings. During the principalship of Dr. William Riley Benham the three verandas were placed across the front of the main building, and a modern and imposing Boys' Dormitory was erected upon the west side of the Campus. This latter, however, unfortunately was entirely destroyed by fire, February 1, 1897, after it had been occupied less than three years. In 1897 a smaller dormitory for boys, with a capacity for about thirty persons, was erected just to the west of the main building and given gratuitously to the Seminary by the generosity of one of its friends, Mr. David R. Faling of Kenmore, N. Y. During several years the Trustees were engaged more or less continuously in raising money to install, first a system of steam heating, then a water supply with interior piping and baths, and finally, electric lights. All these are now in operation even in the same building in which the Trustees first took care to secure in every room "a chimneyhole" to accommodate the wood stove and "candle sticks with the necessary snuffers." In 1904, the "old laundry," at midday, when several persons were actually engaged at work in it, took fire and burned to the ground. This old landmark the Trustees immediately replaced by a substantial brick "Service Building" which now houses a power laundry with modern machinery, a carpenter shop, storerooms, and besides furnishes in the third story the best dormitories of the institution. The College Hall furnishes excellent recitation rooms, studios, laboratories, with a chapel which is a delight to all who enter it. During the financial vicissitudes of the last thirty years the endowment has not greatly altered. After the burning of the dormitory, a debt of $12,000 hung heavily over the Trustees, but in 1902, by the special exertions of the Principal and several Trustees and by the generosity of friends, the majority of whom are now living, the debt was

paid and substantial additions, chiefly in the form of annuities, were made to the endowment fund. In connection with the Diamond Jubilee in 1907, another enterprise looking to a larger endowment and the better equipment of the Seminary was launched, and a substantial beginning has been made toward realizing it. One of the special directions which this undertaking has assumed is the raising of an "Adam Clarke Works' Professorship of Science," to honor the great teacher who has been engaged in the service of the Seminary through all the years since 1872 and who is yet a master in his profession. The carrying out of this Jubilee undertaking, it is the purpose of the Trustees to push forward to completion.

The real history of Genesee Wesleyan Seminary for a generation has been that of internal development, in which its Trustees and Faculty have been strenuously engaged in an effort to keep it abreast of the rapid advance in modern Educational Science. In the State of New York this has been the period when most of its High Schools have been founded. Under the leadership of a succession of trained educators, backed by lavish grants from the public treasury, the state is now planting in every town or village a well equipped, carefully inspected school, which reaches out toward the educational ideals which our Seminary so magnificently pioneered nearly four score years ago. The Seminary, unfortunately, has not yet come into the possession of a generous financial foundation, but it is the possessor of a rich heritage of successful experience and scholastic prestige, it retains yet a strong band of devoted supporters with zeal and self-sacrifice like those of the early days of its history and, best of all, it is pushing sturdily forward to realize its two chief objective aims; first, to offer to young people a truly Christian school home, and secondly, to make the character of its class instruction equal to the best in the land within its own grade. What if our dormitories and recitation halls bear marks of age and of the long procession through them of generations of wide-awake young people, and what if we need money for their rehabilitation as well as for endowment, very sadly. On every hand there still open before us doors of large success, to be realized if our friends will not be too tardy or too meager in their gifts. But whatever the future brings, those who are now devoting their lives to its interests know that, with all of its limitations, Genesee Wesleyan Seminary is even now bearing a very worthy part in that character-building among the coming generation which is the world's best hope for strengthening our national foundations and for bringing in the kingdom of the Lord Jesus Christ.

PART II

TABLES

SHOWING NAMES AND YEARS OF SERVICE OF TRUSTEES, TEACHERS AND OTHER OFFICIALS OF

GENESEE WESLEYAN SEMINARY

FROM 1830 TO 1907

AN EXPLANATION

The Trustee Records of Genesee Wesleyan Seminary have been usually kept with remarkable accuracy, but there are instances in the long course of seventy-five years where the lists of Trustees and Agents were not entirely complete, and where in the case of teachers who retained their positions from year to year apparently without question, there was no recorded formal election. Frequently, also, during the years in which the attendance was very large, assistant teachers were often engaged in mid-year to be retained only while their services were needed, whose names never appeared on the Faculty page.

Then again, the organization of the school and the distribution among the teachers of the various branches taught, altered frequently. A generation ago the study of English literature and composition, in its present extent and thoroughness, was quite unknown. Normal instruction in church schools, but under state aid, came into existence, had its day, and was terminated by the action of the Education Department at Albany within the existence of the Seminary. At various periods there were a "Female Department," a "Preparatory School," a "Grammar School" maintained at the Seminary, but no one of these became permanently engrafted into its organization. In 1887, Social Training was made a distinct subject of instruction and was placed for six years under the charge of Miss Maria Orme Allen, M. E. L., the added expense being borne by Alfred Wright, Esq., President of the Board, and a generous friend to the institution; since 1893 this has remained one of the chief duties of the Preceptress. About 1876, the study of the English Bible was introduced in the regular courses and has been continued until the present, chiefly under the enthusiastic leadership of Prof. Joseph L. Davies.

Hence, in the following pages, there may seem to be faulty tabulations, a very few omissions of names or trifling inaccuracies in dates, but almost every detail is sustained by a formal minute in the Trustees' Records, or by the printed catalogues.

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1832—Abner Chase, Glezen Fillmore (President), Loring Grant, Richard Wright, Micah Seager, Francis Smith, A. A. Bennett (Secretary), Asahel Warner, Ruel Blake.

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1834—Abner Chase, Glezen Fillmore (President), Asa Abell, Richard Wright, Micah Seager, John Raines, S. Luckey, Joel Dorman, Asahel Warner, J. Lowber, Ruel Blake, John Copeland (Secretary), I. Chamberlayne.

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1836—Manly Tooker, James Heminway, Asa Abell, John Wiley, Micah Seager, John Raines, B. Shipman, A. A. Bennett, Asahel Warner, Samuel Moore, Ruel Blake, John Copeland, Oliver C. Bartlett.

1837—Manly Tooker, James Heminway, Asa Abell, John Wiley, Micah Seager, John Raines, B. Shipman, A. A. Bennett, Asahel Warner, Samuel Moore, Ruel Blake, John Copeland, Oliver C. Bartlett.

1838—Manly Tooker, T. Carlton, Asa Abell, John Wiley, Micah Seager, J. P. Wheeler, B. Shipman, A. A. Bennett, Asahel Warner, Samuel Moore, Ruel Blake, John Copeland, Oliver C. Bartlett.

1839—Manly Tooker, T. Carlton, Asa Abell, John Parker, Gideon Draper, J. P. Wheeler, Denton G. Shuart, S. Dusinberre, Asahel Warner, Samuel Moore, John B. Alverson, John Copeland, Jonathan Huestis.

1840—Manly Tooker, T. Carlton, Asa Abell, John Parker, Gideon Draper, J. P. Wheeler, Denton G. Shuart, S. Dusinberre, Asahel Warner, Samuel Moore, John B. Alverson, John Copeland, Jonathan Huestis.

1841—Manly Tooker, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinberre, Samuel Spencer, J. Lowber, John B. Alverson, Jonas Dodge, Jonathan Huestis.

1842—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinberre, Samuel Spencer, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.

1843—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinberre, Samuel Spencer, S. Luckey, John B. Alverson, John Copeland, John D. Brown.

1844—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinberre, Daniel B. Lindsley, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.

1845—Schuyler Seager, T. Carlton, Asa Abell, Glezen Fillmore, William Buell, Melancthon W. Brown, Denton G. Shuart, S. Dusinberre, Daniel B. Lindsley, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.

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1862—R. L. Waite, J. Ashworth, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, J. Dennis. T. B. Hudson, L. Wilcox, A. P. Ripley, Z. Hurd, N. A. Graves, J. Mandeville, S. Hubbard, D. Decker, T. Carlton, F. H. Root, R. Grisewood.

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1882—A. P. Ripley, Z. Hurd, A. F. Morey, M. C. Dean, O. S. Chamberlayne, Alfred Wright, J. Dennis, L. T Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, Eli Taylor, R. L. Waite, E. E. Chambers, E. T. Green, Wm. Bradley, N. L. Button, W. R. McNair.

1883—E. Ocumpaugh, N. L. Button, W. R. McNair, M. C. Dean, Z. Hurd, W. Bradley, A. F. Morey, J. E. Bills, E. Taylor, R. L. Waite, J. Dennis, E. E. Chambers, C. W. Winchester, L. T. Foote, A. Wright, S. Hunt, O. S. Chamberlayne, E. T. Green.

1884—J. Dennis, J. E. Bills, E. Ocumpaugh, R. L. Waite, L. T. Foote, A. Wright, L. D. Watson, Z. Hurd, M. C. Dean, W. F. McNair, A. F. Morey, C. W. Winchester, E. E. Chambers, O. S. Chamberlayne, S. Hunt, W. Bradley.

1885—J. Dennis, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh. Eli Taylor, A. N. Fisher, T. J. Bissell, G. H. Dryer, C. E. Millspaugh, A. J. Lorish, H. C. Gilbert, C. W. Winchester, E. H. Latimer, L. A. Stevens, M. C. Dean, O. S. Chamberlayne, Alfred Wright.

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1895—Geo. L. Thorne, L. T. Foote, S. Hunt, J. E. Bills, E Ocumpaugh, E. Taylor, T. J. Bissell, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, M. R. Webster, N. P. Pond, Alfred Wright, J. M. Duncan, E H. Latimer, C. W. Winchester, L. F. Congdon.—Henry F. Tarbox, John N. Beckley, John D. Lynn.

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1897—N. P. Pond, A Wright, J. M. Duncan, L F. Congdon, E. H. Latimer, C. W. Winchester, A. Carpenter, H. F. Tarbox, M. E. Graham, Chas. J Brown, J. E. Bills, A. W. Hayes, A. M. Holden, Jefferson Robinson, Frank E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, John N. Beckley, John D. Lynn, Anna E. Rice.

1898—A. Carpenter, H. F. Tarbox, M. E Graham, G. M W. Bills, E. Ocumpaugh, A. W. Hayes, A. M. Holden, J. W. Robinson, F. E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, N P. Pond, J. D. Lynn, J M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, Anna E. Rice, Elizabeth B. Greene, James B. Adams.

1899—A. M. Holden, J. W. Robinson, F. E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, N. P. Pond, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, Alvah Carpenter, E. P. Hubbell, J. W. Sanborn, G. M. W. Bills, E. Ocumpaugh, A. W. Hayes, Geo. W. Atwell, Elizabeth B. Greene, Lottie G. Ford.

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1901—A. Carpenter, E. P. Hubbell, J. W. Sanborn, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Thos. Tindle, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, John D. Lynn, J. M. Duncan, L. F Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, Geo. W. Atwell, Elizabeth B. Greene.

1902—A. M. Holden, Thos. Tindle, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, A. Carpenter, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, Elizabeth B. Greene, F. W. Coman, Geo. W. Atwell.

1903—J. D. Lynn, J. M Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, A. Carpenter, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Joseph H. Brown, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, F. H. Coman, G. W. Atwell, Elizabeth B. Greene,

1904—Burdette A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Joseph H. Brown, Frank E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, J. D. Lynn, J. M. Duncan, L F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, Geo. W. Atwell, Elizabeth B. Greene, Arthur E. Sutherland.

1905—O. C. Poland, A. M. Holden, J. H. Brown, F. E. Wright, M. R. Webster, F. H. Coman, J. D. Lynn, E. H. Latimer, C. W. Winchester, E. L. Yeomans, E. J. Mockford, Frank S. Rowland, Joseph F. Berry, B. A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, Elizabeth B. Greene, G. W. Atwell, Smith Parrish.

1906—J. D. Lynn, E. H. Latimer, C. W. Winchester, E. L. Yoemans, E. J. Mockford, F. S. Rowland, Joseph F. Berry, B. A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, A. M. Holden, O. C. Poland, W. I. Lewis, F. E. Wright, M. R. Webster, F. H. Coman, Geo. W. Atwell, Smith Parrish, Eugene H. Howard.

1907—Joseph F. Berry, B. A. Rich, E. P. Hubbell, G. C. Rosa, G. M. W. Bills, E. Ocumpaugh, A. M. Holden, O. C. Poland, W. I. Lewis, F. E. Wright, M. R. Webster, F. H. Coman, J. D. Lynn, E. H. Latimer, Ward B. Fickard, E. L. Yeomans, E. J. Mockford, F. S. Rowland, Smith Parrish, E. H. Howard, Geo. W. Atwell.

Treasurers

1831-34—A. A. Bennett
1835-37—Micah Seager
1838—O. C. Bartlett
1839—John Parker
1840-42—Thomas Carlton
1843-49—John Copeland
1850—T. Carlton
1851-54—John Dennis
1855-57—Benjamin Shipman
1858-59—Lockwood Hoyt
1860-63—John Dennis
1864—Benjamin Shipman
1865-75—A. D. Wilber
1876-79 Sanford Hunt
1880-83 - Edwin T. Green
1884-97—James E. Bills
1897- —A. M. Holden

Stewards

1832-33—Rev. Loring Grant
1833-35—Wm. Pengra
1835-40—Hiram Welch
1840-42—David Clark
1842-47—Hiram Welch
1847-48—Isaac Hammond
1848-55—David Hale
1855-60—L. S. Bannister
1860-67—David Hale
1867-70—Rev. O. Trowbridge
1870-71—A. L. Backus
1871-84—Rev. J. O. Willsea
1885-97—J. T. Bettinger
1897-04—Franklin Cribb
1904- —Rev. Jno. McGuidwin

Agents

1830-34—John Copeland
1831—Gideon Laning
1832-33—Wilbor Hoag
1833-37—John Wiley
1834-36-37-38—Thos. Carlton
1838-39—Benj. Shipman
1840-41—Hiram Welch
1841-42—Jonathan Huestis
1842-on*J. Copeland, John Parker
A. Abell, S. Church
A. Chase, J. Dodge
M. Seager, G. Fillmore
*Special agents after the fire.

R. Wright, J. E. Cole
The Presiding Elders
1848—†D. C. Houghton
John Copeland
T. Carlton, Wm. H. Depuy
Philo E. Brown, J. Wiley
John Manderville
1897—James E. Bills
1900—John H. Stoody
1900—T. J. Bissell,
† Special agents for founding of Genessee College.

Number of Students in Attendance

YEARS.	STUDENTS.	YEARS.	STUDENTS.
1833	341	1871	540
1834	376	1872	407
1835	308	1873	437
1836	401	1874	278
1837	315	1875	345
1838	341	1876	315
1839	475	1877	278
1840	503	1878	328
1841	458	1879	328
1842	441	1880	338
1843	487	1881	320
1844	533	1882	308
1845	486	1883	332
1846	509	1884	340
1847	447	1885	326
1848	490	1886	300
1849	444	1887	366
1850	660	1888	380
1851	1029	1889	400
1852	1032	1890	360
1853	1058	1891	338
1854	830	1892	320
1855	751	1893	335
1856	784	1894	340
1857	727	1895	229
1858	617	1896	220
1859	622	1897	215
1860	627	1898	220
1861	635	1899	239
1862	501	1900	222
1863	589	1901	236
1864	614	1902	212
1865	638	1903	219
1866	649	1904	224
1867	602	1905	242
1868	498	1906	233
1869	451	1907	237
1870	427		

The following is a List of the Teachers, the Departments which they filled, and the length of their terms of service.

Year	Principal and Professor of Mental & Moral Philosophy	Preceptress	Ancient Languages	Modern Languages	Natural Sciences	Mathematics
1832	Samuel Luckey	Eliza S. Rogers	John Hutton	John Hutton	Thomas J. Ruger	Thomas J. Ruger
1833	"	"	Lockwood Hoyt	Lockwood Hoyt	"	"
1834	"	"	"	"	"	"
1835	"	"	"	"	John Barker	John Barker
1836	Lockwood Hoyt, acting Principal	"	"	"	"	"
1837	"	Triphena Holmes	"	"	"	"
1838	Schuyler Seager	Maria Hyde	"	"	"	"
1839	"	"	"	"	Geo. C. Whitlock	Geo. C. Whitlock
1840	"	Mrs. Eliza S. Seager	"	"	"	"
1841	"	"	"	"	"	"
1842	"	"	"	"	Daniel J. Pinckney, George Loomis	"
1843	"	"	"	"	George Loomis	"
1844	"	"	"	"	"	"
1845	George Loomis	Abigail C. Rogers	"	"	James L. Alverson	"
1846	"	"	"	"	"	"
1847	"	"	"	"	"	"
1848	James L. Alverson	Maria H. Hibbard	"	"	Geo. C. Whitlock	"
1849	"	"	"	"	"	"
1850	"	"	"	"	"	"
1851	Moses Crow	"	"	John Towler		
1852	"	Maria J. A. Kelley	"	William Wells		
1853	"	"	"	"		W. H. De Puy
1854	Schuyler Seager	Elizabeth N. Lapham	"	"	C. W. Bennett	W. W. Clark
1855	"	"	"	"	Francis D. Hodgson	"
1856	C. W. Bennett	"	"	"	C. W. Bennett	"
1857	"	"	"	"		"
1858	"	"	"	"		"
1859	C. R. Pomeroy	"	"	"		Z. Hurd
1860	Z. Hurd	"	"	"		
1861	"	"	C. Z. Case	"		W. W. Clark
1862	William Wells	Hannah Case	"	"	S. A. Lattimore	"
1863	"	"	C. G. Hudson	"	"	James H. Hoose
1864	C. W. Bennett	"	"	"	"	"
1865	"	"	"	Gideon Draper	"	"
1866	Spencer R. Fuller	Frances E. Willard	"	W. P. Coddington	"	D. C. Scoville
1867	"	Mrs. W. C. Scylla	L. L. Rogers	"	L. D. Williams	T. B. Stowell
1868	Herbert F. Fisk	Emma L. Waite	Chas. G. Hudson	"	W. H. Phillips	J. N. Fradenburgh
1869	"	"	"	Mary E. Clark	Rush Emery	George H. Stone
1870	"	"	"	"	"	"
1871	"	Mrs. Mary E. Stone	"	"	"	"
1872	"	Elizabeth Button	"	Marsena E. Pierce	Adam C. Works	Adam C. Works
1873	Geo. H. Bridgman	"	Wm. E. Thompson	"	"	"
1874	"	"	"	Emma C. Terry, Assistant	"	"
1875	"	"	"	Emma C. Terry	"	"
1876	"	"	"	"	"	"
1877	"	"	"	"	"	"
1878	"	"	"	"	"	"
1879	"	"	"	"	"	"
1880	"	"	"	"	"	"
1881	Geo. H. Bridgman	Anna E. Rice	Wm. E. Thompson	Anna Rice, French & W. E. Thompson, German	"	"
1882	"	"	"	"	"	"
1883	W. G. Williams	"	"	"	"	"
1884	"	"	"	"	"	"
1885	Jas. D. Phelps	"	"	"	"	F. S. Woods
1886	"	"	"	"	"	"
1887	"	"	"	"	"	"
1888	"	A. Grace Wirt	Edgar H. Evens	A. Grace Wirt	"	"
1889	W. R. Benhan	"	"	"	"	W. A. Brower
1890	"	"	"	"	"	"
1891	"	Alice E. Gifford	F. A. Hillary	Alice E. Gifford	"	"
1892	"	Genevieve Basom	Albert H. Wilcox	F. A. Hilary	"	Chas. W. Tooke
1893	Wm. H. Reese	"	"	A. Grace Wirt	"	"
1894	"	"	Edwin M. Pickop	"	"	Wm. H. Metzler
1895	John P. Ashley	Charlotte Chubbuck	Walter M. Pierce	"	"	Stewart Scott
1896	"	"	"	Ch'l'tte Chubbuck	"	"
1897	"	"	Walter Y. Durand	"	"	Norman E Gilbert
1898	B. W. Hutchinson	"	"	"	"	Joseph L. Davies
1899	"	Phoebe Van Benschotten	Hugh S. Lowther	P. VanBenschoten	"	"
1900	"	"	"	"	"	"
1901	"	"	Arthur M. Gates	"	"	"
1902	"	"	"	"	"	"
1903	J. L. Davies, acting L. F. Congdon	"	"	"	"	"
1904	"	"	Arthur R. Horton	"	"	"
1905	"	"	"	"	"	Perry A. Carpenter
1906	"	Myrtle L. Johnston	"	Eda M. Arthur	"	"
1907	"	"	Henry H. Rowland	"	"	"

List of Teachers Continued

Year	Commercial	Music	Painting and Drawing	English Department	Miscellaneous
1832				Elisha Hyde	D. B. Wakefield, Lord Sterling, Eliza Beecher
1833		Caroline E. Webber	Caroline E. Webber	"	Wm. H. Goodwin, Eliza Beecher
1834		"	"		Wm. H. Goodwin, Eliza Beecher
1835		Elizabeth Hunter	Esther Ashby	Jesse Vose	
1836		"		"	Triphena Holmes, Louis Smith, J. L. Alverson
1837		Triphena Holmes		"	Henry McQuigg, Clarissa L. Pengra, George Loomis, Sarah A. Bennett
1838				"	George Loomis
1839				"	George Loomis, Wm. S. Curtis, Lucy S. Marsh
1840		Emily E. Colby	Emily E. Colby	"	Henry McQuigg, Wm. S. Curtis, Lucy S. Marsh
1841		"	"	"	Henry McQuigg, Wm. S. Curtis, Lucy S. Marsh
1842		"	"	"	Henry McQuigg
1843		"	"	Sidney Edgerton	
1844		"	"	"	
1845		Elvina P. Smith	"	George B. Sears	
1846		"	"	"	
1847		"	Jerusha Babcock	"	
1848		Anna E. Ross	Elizabeth S. Paine	"	Morris W. Townsend
1849		"	"	"	Angus Cameron, Mary L. Clark
1850		"	Ellen Green	W. H. De Puy	Alfred McFail, Jane Holbrook
1851		Caroline Towler	"	"	Martha Denham, Caroline Hall, Micajah Dean, Principal Preparatory School
1852	L. H. Bugbee	Hannah F. Plaisted, Helen F. Palmer	Eunice B. Churchill	"	D. E. Clapp, Martha Denham, Catherine Hall
1853	T. P. Herrick	Helen F. Palmer, Helen M. Walter	"	Edwin S. Gilbert	Elizabeth N. Lapham
1854	H. B. Ensworth	Ada Brown, Sarah L. Smith	Rose Noble		Eliza E. Copeland
1855	"	Sarah L. Smith, Louise Clark	" [son	Louis Kilter	"
1856	W. H. Perrin	Mary Dow, Sarah B. Almy	Mary C. A. Thomp-	"	Mary Williams
1857	Fred D. Horton	" "	"	"	"
1858	"	Caroline Mortimer, Sarah B. Almy	"		Mary Williams, Helen S. Brown
1859	"	" "	"		Helen S. Brown
1860	G. U. Gleason	" "	"		"
1861	"	George W. Chamberlain	"		Joseph Jones
1862	John H. Williams	Leopold Haak	"		Carrie L. Ellis
1863	C. G. Thompson	" "	"		"
1864	"	Chas. L. and Anthony D. Simon	"		Emma L. Waite
1865	Henry L. Harter	Marianna Bates, Emily Osborne	Louise Bannister		"
1866	"	Oren E. Locke, Merrill L. Lawrence, Kate L. Locke, Abbie M. Colburn	"		"
1867	"	Oren E. Locke, Merrill D. Lawrence, Kate L. Locke, Mrs. C. C. Wilbor	"		Emma L. Waite, Mrs. A. A. Rogers
1868	"	Geo. H. Bangs, Mrs. E. B. Bangs, Libbie Free, O. A. Houghton	"		Elizabeth Button, Mrs. E. B. Bragdon
1869	Wm. H. Holmes	Geo. H. Bangs, A. J. Warner, E. B. Bangs, Elizabeth Free	Sarah F. Rumsey		J. E. Almy, Milton J. Griffin
1870	"	Geo. H. Bangs, A. J. Warner, Mrs. Bangs	F. Melanie Goddard		Clara D. Hudson, Geo. H. Dryer
1871	"	Geo. H. Bangs, A. J. Warner, Louise Bigelow	"		M. J. Griffin, Marsena A. Pierce, Hannah S. Backus
1872	Henry J. Gray	Geo. H. Bangs, Mrs. E. B. Bangs, Louise Bigelow, Anna G. Sutherland	Kate F. Spooner		Abby Barry Gram School
1873	A. C. Aldrich	Geo. H. Bangs, Mrs. E. B. Bangs			" "
1874	"	" "			" "
1875	"	" "	Maria C. Wales		" "
1876	"	" "	"		" "
1877	"	" "	"		" "
1878	"	" "	"		" "
1879	"	S. C. Moore, Ida Yorks	"		" "
1880	"	" "	"		" "

During these years the English Department has been filled by teachers from the right hand column.

List of Teachers Continued

YEAR	COMMERCIAL	MUSIC	PAINTING AND DRAWING	ENGLISH DEPARTMENT	MISCELLANEOUS
1881	A. C. Aldrich		Maria C. Wales	Anna E. Rice and Emma C. Terry	Abby Barry, Grammar School
1882	"	Samuel C. Moore, Ida Yorks	"	"	"
1883	A. E. Colegrove	Frank C. Mallory, "	"	"	"
1884	"	Herve D. Wilkins, Nellie Lake	Mary A. Nash	"	J. L. Davies, Grammar School
1885	"	Nellie M. Lake	"	"	"
1886	J. L. Davies, F. A. Bateman	"	"	"	"
1887	J. L. Davies, F. A. Bateman	"	Stephenia Wentworth	"	
1888	J. L. Davies, F. A. Bateman	"	"	ENGLISH & NORMAL Hester P. White	
1889	J. L. Davies, F. A. Bateman, Mabel Perkins	Nellie M. Lake, Emilie Pughe	Carrie E. Lauctot	"	
1890	F. A. Bateman, Geo. Swayze	Emilie Pughe	"	Lillian Edwards	
1891	F. A. Bateman, Geo. Swayze, Mrs. F. Bateman.	"	"	"	
1892	G. Swayze, Mrs. Belle Rogers	Caroline Crawford	Sarah M. Blair	"	
1893	G. Swayze, Mrs. Belle Rogers	"	"	"	
1894	G. Swayze, Mrs. Belle Rogers	Emilie Pughe	"	"	
1895	D. McIver	"	"	Mary D. Thrall	
1896	C. E. Wetton	Emilie P. Strassenburg	"	"	
1897	"	"	"	Florence Foote	Elcy Latimer, English
1898	A. B. Furner	Winifred Rogers, Nina Weston	"	"	" "
1899	F. G. Nichols	" "	Louise Slee	Winnifred L. Jones	" "
1900	W. F. Osborne	" Laura Marshall	"	"	" "
1901	H. J. Chapman	" "	"	Minnie E. Ryers	Minnie M. Hall, English & History
1902	H. J. Chapman, Mildred R. Chapman	" "	Gertrude Andross	"	
1903	H. J. Chapman, Mildred R. Chapman	" J. Hart Kinsey	Georgie A. Rose	ENGLISH Minnie M. Hall	Ella M. Hall, Math.
1904	J. L. Davies, Mrs. J. L. Davies, Anna Amesbury	J. Hart Kinsey, H. W. Lyman	Lilian E. Luitweiler	"	Ella M. Hall, Hist.
1905	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies	" "	Ida S. Mason	"	Elizabeth B. Dean, Math. & History
1906	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies.	" Nellie L. Humphrey	"	"	"
1907	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies, Mrs. A. E. Matthews.		Helen R. Bambridge	"	Ruth Weller Gibson, English

ELOCUTION—1881 to 1894, W. A. Putnam; 1895, Belle Morgan; 1896 to 1899, Elcy M. Latimer; 1900 to 1906, Hugh M. Tilroe; 1906-1907, Burdette L. Main.

COLLEGE HALL

PART III

THE STORY OF THE DIAMOND JUBILEE

In the Annual Report of the Principal, L. F. Congdon, made to the Board of Trustees of the Genesee Wesleyan Seminary, at their meeting in June, 1905, occurred the following recommendation:

"That a Committee of five Trustees be appointed at this session to take into early consideration some appropriate plan for observing the Seventy-Fifth Anniversary of the opening of Genesee Wesleyan Seminary for students, which date will occur in May, 1907, and that this Committee be instructed to report at the Semi-Annual meeting in December, 1905." The Chair appointed as such committee the Principal, Rev. E. H. Latimer, D. D., Burdette A. Rich., Esq., the Hon. J. D. Lynn and George W. Atwell, Esq.

Minor preliminary discussions of the subject occurred at various meetings following this, and on May 23, 1906, a special session of the Board of Trustees was convened at the First Methodist Episcopal Church in Rochester to receive the matured report of the Committee and to decide upon some plan of action. In their report a general plan was outlined such as was afterward substantially carried out. The following points were especially emphasized, that a Diamond Jubilee celebration be held in connection with the Commencement of 1907; that no special effort at money-raising be put forth by the Trustees at the Jubilee; that the Alumni Association be encouraged to push forward certain financial plans which they already had under consideration; that the village and township of Lima be invited to cooperate with the Trustees by making Jubilee week also a Home Coming week; and that a strong general Committee be appointed who should have the oversight of all matters connected with the Jubilee. After a thorough discussion of the general subject, G. M. W. Bills, Esq., moved the following, which became the final action of the Board. "*Resolved*, That the celebration be carried out on the general lines indicated by the report of the Committee, subject to such modifications as we may make at this time, and that the General Committee to be appointed have discretionary power to make such additions or modifications as they shall find necessary." The Board further authorized the Committee in promoting and carrying out the undertaking to use such funds as they should find necessary up to the limit of $1000.

At the same meeting another Committee—that on Financial Agent and Plans—reported through Dr. F. S. Rowland in favor of placing an Agent in the field and undertaking in connection with the Jubilee to raise at least $50,000 additional endowment. In the discussion following, Dr. M. R. Webster suggested that the proposed sum be increased to at least

$75,000 and that the slogan of the financial campaign be "At least one thousand dollars per year for each of the Seminary's seventy-five golden years of history." The report of the Committee thus amended passed unanimously, but the appointment of the agent was temporarily deferred.

The General Committee ordered above was made to consist of thirteen members, of whom nine represented the Trustee Board, two the Alumni, and two the citizens of Lima. Their names were as follows:

Dr. Melville R. Webster, Rev. Frederic H. Coman, Dr. Orville C. Poland, Hon. Jno. D. Lynn, Bishop Joseph F. Berry, Rev. Edwin P. Hubbell, Alexander M. Holden, Eugene H. Howard M. D., Mr. Lewis H. Moses, Dr. L. F. Congdon, Burdette A. Rich, Esq., Mr. Edward F. Dibble, Mr. James E. Lockington.

How the enthusiasm kindled in the Trustee Board that day in the project of a great Home-Coming and Diamond Jubilee Celebration in the interests of the old Seminary, spread and intensified until it had become a passion in the hearts of thousands of former students scattered in every part of our own land and in several foreign lands as well, is a marvel whose secret it is not easy to fathom. The Seminary Alumni had sometimes been charged with indifference to the interests of their Alma Mater; it remained for the simple publication of the plan of the coming Jubilee to prove how mistaken was this judgment. In the interests of publicity, two series of announcements began to be issued from this time, one by the Alumni from the office of Judge Lynn to rally former students to the enterprise of raising an Alumni Athletic Fund, and the other from the Seminary office in the form of a Quarterly Bulletin, simply to advertise the Jubilee and secure the presence of former students and teachers.

The Alumni Register was brought into requisition, the file of Catalogues back to 1833 was scanned by several of the students of the earliest years, hundreds of blanks were sent far and near requesting the known alumni to fill them with the present addresses of former students many of which had not been known to the Seminary for years. To all the names thus secured the literature of the Seminary was distributed freely, while from large numbers of them came in response numerous replies, frequently from students of more than half a century before, but all breathing the same tender spirit toward the school and the teachers of their youth. The majority of those who wrote expressed an earnest desire to attend the coming Jubilee, even those whom extreme age, or distance or the responsibilities of a crowded life would not permit to make the attempt.

Among those who wrote from across the seas was Dr. Flora Ellis Wells '64, the the well remembered organist of College days. She sent two letters from Paris where for the second year she was studying Organ with the world-renowned master, Guilmaut. Another who wrote was M. Amelia Scull, '50, authoress, for many years teacher of young ladies in Washington, D. C., lecturer on Art, who would be at the time of the Jubilee especially engaged in getting through the press her most recent volume. Judith Ellen Foster, '70, wrote from the far south where she was engaged in the discharge of her duties as Special Federal Commissioner upon the Industrial Conditions of Women and Children.

Dr. A. C. Morehouse, '40, of New York City, also wrote more than once. He is the Senior Secretary of the Baptist Home Missionary Union and upon him fell heavily the responsibility of arranging and conducting the great May meetings of his denomination to be held just previous to our own celebration. Dr. Albert J. Nast, '60, of Cincinnati, O., Editor of "The Christian Apologist," wrote that he might be in Europe at the time of the Jubilee, otherwise he would plan to attend. A letter came also from Wm. C. Wood, '85, Editor "Literary Digest," held fast to his office by the exacting duties of that great weekly.

To prepare for such a gathering as was proposed by the trustees, to have all in readiness should the apparent interest materialize in the attendance that seemed probable, was an undertaking of great and varied complications for those in charge of such a heretofore unattempted task. How to provide for the transportation of a crowd to and from our inland village, how to hospitably lodge and feed them for the week or more during which some of them would remain, how to array village and Seminary in gala dress, how the village could interest and entertain its home-comers, and how the Seminary could welcome and honor and entertain its generations of students in a manner which would not shame its own prestige nor disappoint the high expectations which their rosy memories kindled—these were questions that provoked long discussions and stirred much anxiety on the part of those who carried the responsibility.

The citizens of Lima held mass meetings and appointed committees and sub-committees and laid plans up to the very day the visitors began to appear. Over the principal streets leading into the village large arches were erected spanning the roadway. These were covered with white bunting profusely decorated with evergreen and bore suitable inscriptions displaying dates and welcome in large characters. The transportation committee secured trunk line certificate privileges for the occasion, with special trains from Rochester and special rates upon the Lehigh Valley lines from Niagara Falls to Sayre, Pa. The entertainment committee conducted a house to house canvass through the village and far out upon the principal country highways, securing thereby the definite promise of lodging and meals for several hundreds; a list of the families offering such entertainment, with street addresses and prices affixed was printed and copies distributed by mail and otherwise to all prospective visitors. Other committees on publicity, village improvement, sanitation, reception and program likewise gave intelligent and energetic attention to their various duties, so that when the throngs arrived the event proved that theirs had been wisdom and energy equal to the demand.

At the Seminary, after a proper attention to publicity, the work of preparation centered in the program. To carry out the instructions of the trustees it was found that this would require substantially two full weeks. Hence it was decided that the first week of the celebration should begin Monday, June 17th, and that it should be filled with Commencement events, while the second week, beginning Sunday, June 23, should be devoted to the Jubilee proper. One principle which guided in outlining the program was that its places should be assigned quite

exclusively to former Lima students, the Faculty and the Board of Trustees considering themselves as hosts upon the occasion and placing only visitors in the foreground. To this rule only the following exceptions were made: The first was our own Resident Bishop, Joseph F. Berry, who is also an interested and active Trustee; the second exception was Bishop John H. Vincent, who a few years earlier sustained the same relations to the Seminary.

Finally by direct vote of the Trustees, the Committee in charge were instructed to secure "one of the most prominent Educators of the land" as one of the Jubilee Speakers. The Committee believed that they literally obeyed this command, and more, in securing for the Oration upon Educational Day, President G. Stanley Hall, LL. D. of Worcester, Mass., the distinguished President of Clark University.

After much correspondence, a program was arranged of which an exact copy is given herewith, and of which this notation is proper, that every name appearing upon it during the Seminary days, save the three above mentioned, is that of a former Lima student, and every name but one was placed thereon by the definite authority of its owner, and of one only did the Committee have reasonable doubt that—the ordinary vicissitudes of human life excepted—he might be expected to appear in his place at the time scheduled.

During the first week all the exercises were of more than average excellence. The inspiration coming from full audiences generously sprinkled with visitors from abroad was never absent, and those who participated in the various Commencement events seemed always to realize that the unusual situation was a demand upon them to do nothing below their best.

At the Class Exercises of the Commercial School, occurring Monday evening, especial interest was added to the occasion by the forcible and practical address upon "Principal and Interest," delivered by Mr. Dell Leeland Tuttle, a well known and successful business man of Buffalo.

Upon Tuesday evening occurred the Ocumpaugh Contest, which always presents the most mature fruitage of our Seminary work. The contestants are honor Seniors in the Literary courses; they present original orations which are judged by a Committee selected with great care upon three points, viz: the thought or subject matter, the literary style, and the delivery. The award is fifteen dollars in gold as a first prize and ten dollars in gold as a second prize. At this contest the successful contestants were Nathaniel Elton Butler of Shingle House, Pa. and Elizabeth McSweeney of Lima. This contest is usually the principal feature of the Commencement morning, but this year the classes had requested to have a Commencement Orator and that their Graduation might become a Jubilee event. Consequently, the contest was assigned to this special evening.

This year, by regular turn, the Ingelow Public fell upon Friday evening of Commencement week and the program was in excellent taste and carefully wrought out in detail.

Thursday evening was given to the Annual Concert of the Department of Music, and Saturday evening to the Diamond Jubilee Entertainment

Genesee Wesleyan Seminary

Lima, New York

Commencement Events and Jubilee Week

June Seventeen to Twenty-seven

Nineteen Hundred and Seven

PROGRAM

Monday, June 17, 8:00 p. m.—Graduating Excercises, Commercial Department.
Tuesday, June 18, 8:00 p. m.—Ocumpaugh Contest.
Thursday, June 20, 8:00 p. m.—Annual Concert, Department of Music.
Friday, June 21, 8:00 p. m.—Ingelow Public.
Saturday, June 22, 10:00 a. m.—Base Ball Game.
1:30 p. m.—Class Day Exercises.
8:00 p. m.—Senior Elocutionary Entertainment.
Regents and Class Examinations, Monday, June 17, to Friday, June 21.

JUBILEE WEEK

Sunday, June 23

9:00 a. m.—Reunion "Class 14."
10:30 a. m.—Sermon before Graduating Class—Bishop Joseph F. Berry, LL. D., Buffalo, N. Y.
4:00 p. m.—Genesee Wesleyan Seminary as a Religious Power—Presiding, Rev. E. D. W. Huntley, LL. D., Washington, D. C.
Addresses—Mrs. Libbie Husk Messmore, Guhrwal, India, and others.
8:00 p. m.—Anniversary Sermon—Rev. Andrew B. W. Gillies, D. D., New York City.

LIMA DAY—Monday, June 24

Speakers—Lieutenant Governor Chanler, Hon. Peter A. Porter, M. C. Archbishop Quigley.

ALUMNI DAY—Tuesday, June 25

8:30 a. m.—Base Ball. Seminary vs. Alumni Stars.
10:00 a. m.—Annual Meeting of Alumni Association. Guests of Honor, Class of '57.
Addresses—Chas. I. Green, Rev. and Mrs. Jas. I. Boswell, D. D., Newark, N. J., and others.
12:00 m.—Class Reunions, Picnic Lunches and Banquets as Arranged.
2:30 p. m.—ALUMNI ORATION—Bishop Chas. H. Fowler, LL. D., New York City. Theme—Great Deeds of Great Men.
7:30 p. m.—Alumni Mass Meeting.
Addresses—Hon. Edwin E. Clark, Washington, D. C., and Rev. Ward Beecher Pickard, D. D., Buffalo, N. Y.

LITERARY SOCIETY DAY—Wednesday, June 26

9:00 a. m.—Societies "At Home" in their Halls.
10:00 a. m.—Literary Society Publics—
Ingelow-Lyceum, Assembly Tent.
Addresses—Hon. Geo. Raines, Rochester, N. Y., and others.
Browning-Amphictyon, College Hall.
Addresses—Hon. O. F. Williams, Ex-Consul to Manilla, and Registrar C. C. Wilbor, D. D., Syracuse University.
2:00 p. m.—LITERARY SOCIETY ORATION—Bishop John H. Vincent, LL. D., Indianapolis, Ind. Theme—Abraham Lincoln as a Student.
4:00 p. m.—Reception to Former Principals, Preceptresses and Teachers, in Seminary Parlors.
7:30 p. m.—Mass Meeting.
Addresses—Rev. W. T. Sutherland, D. D., Wellsville, N. Y., and Dean James H. Stevens, Ph. D., University of Maine.
Poem—Rev. W. C. Wilbor, D. D., Buffalo, N. Y.

EDUCATIONAL DAY—Thursday, June 27

10:00 a. m.—Commencement.
Oration—Hon. Arthur E. Sutherland, Rochester, N. Y.
Oration before the Class of 1907.
Presentation of Diplomas and Prizes.
2:30 p. m.—EDUCATIONAL ORATION—President G. Stanley Hall, LL. D., Clark University, Worcester, Mass.
7:30 p. m.—Educational Mass Meeting.
Addresses—Prof. Margaret Ferguson, Ph. D., Wellesley College; Dean W. H. Squires, Ph. D., Hamilton College.
Our Centennial—

FORMER STUDENTS are requested to bring with them mementoes of school days—ambrotypes and other portraits, programs, etc. Arrangements will pe made for an exhibit under careful supervision.

Trunk Line Certificates from all points to Lima or Honeoye Falls. Special trains frequently to and from Rochester by Lehigh. Lists of places for entertainment, with prices, sent on application.

by the Seniors of the Department of Elocution, and both reflected high credit upon teachers and students. The roll of music students for the current year was printed upon the program, and contained about ninety names.

Class Day Exercises on Saturday afternoon at two o'clock were greeted with a large attendance and generous appreciation. The officers were Emory B. Steadman, President; Edna B. Burgess, Vice-President; Bertha L. June, Secretary; and Leon J. Bishop, Treasurer.

During the progress of the exercises the class unveiled a fine portrait of the Principal, done in pastel by Nielson, a well-known artist of Rochester. This was the gift of the Class of 1907 to the Seminary, to be hung upon the Chapel walls.

JUBILEE SUNDAY

No day could have dawned more beautifully than did Sunday, June 23, 1907, the first of the Jubilee days. The first service was Class 14 Reunion, held at College Hall at 9 A. M. "Class 14" is at the Seminary the delight of all who bear the interests of the Kingdom of Christ on their hearts. It is the Young Men's Bible Class, composed chiefly of students and connected with the Sunday School of the Methodist Church of the village. It was founded in 1902 by Miss Minnie M. Hall. It has a regular organization, with officers and committees, and took at the beginning for its class motto, "The Other Fellow." Its enrollment for the current year had been eighty-two, and from its organization, 230. About 100 young men gathered to this early service, the most of them wearing their neat badge of purple silk printed in silver.

One of the enthusiastic features of the reunion was the singing of a class hymn, written for the occasion by Prof. Perry A. Carpenter. The theme of the hour was, "The Class 14 man up against it." Former members gave four-minute speeches. President J. W. Searles had frequently to call time and cut a good speech in a most interesting place. H. D. Blake, Cornell, A. T. Jolley, Northwestern, B. E. Pratt, Syracuse, John E. Loughrey, Michigan, and H. L. Rotzel, Wesleyan, spoke from the view point of college life. Each man emphasized the value of the lessons in Class 14 study in helping him to solve personal problems in the larger life of the college.

The college men were followed by men representing business and professions: Messrs. McKay, Magee and Gray of Rochester and Rev. E. W. Hargrave of Iona spoke. Dr. F. M. Carpenter, Rev. Elgin Sherk, and Mr. Verne Tucker sent letters. The problems discussed were not by any means the same, and yet all proved that the young man is decidedly "up against it," or as Mr. McKay said, "If you are not now, you may say to yourself, 'you will be.'" It was the united opinion that the best thing a young man can do for himself and the "other fellow" is to live "on the square" wherever he is.

The teacher, Miss Hall, closed the hour by emphasizing the thought that if a young man to-day would be victorious he must have a purpose.

Not necessarily must he know his specific life-work, but he must purpose to *be worth while*. And even though "up against it" the call from the great Commander is, "Go Forward!"

Bishop Berry's Sermon Before the Graduating Class

Scarcely were the closing notes of this inspiring service hushed before there appeared, issuing from College Hall, the procession of the graduating class, headed by the Faculty, invited guests, and the preacher of the occasion. Moving out from the main entrance across the lawn to the Assembly tent to the seats reserved for them, they found the large tent packed with an audience which, overflowing past the lifted curtains, spread out upon the campus in every available direction. The music was in charge of the Seminary Department of Music. Prayer was offered by the Reverend John Angus McMillan, pastor of the Presbyterian church of Lima. Bishop Berry brought a burning message and preached with special power. The following is his sermon in outline.

"*His rest shall be glorious.*"—*Isaiah 11:10.*

It was a great day for this world when Jesus came. The world needed him. It was the fullness of time. Pagan religions were dead. The fires upon their altars had gone quite out. Their worship was a mere matter of commerce and was associated with unmentionable sensuality. And Judaism was not better off. Her religious observances were formal and hollow. The masses of the people had drifted away, and were indifferent to the teachings and leadership of priests. And not only was the Christ greatly needed just at the time he came, but he was eagerly desired. He had been spoken of years before as "the desire of all nations." Looking around upon the poor, struggling, despairing multitudes he said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Jesus Christ is the panacea of this world's unrest.

First of all, I notice that the supremacy of Jesus in this world will mean rest to the *head—to the intellect of the world.*

Now man is an inquisitive animal. He loves to ask questions. He is a walking interrogation mark. It was this propensity upon the part of our first parents that got us into trouble at the beginning and has entailed no end of trouble upon the race ever since. Yet our inquisitiveness has not been an unmixed evil. It has really been the mother of all true philosophy. If we had not desired to know, we would not have known. If no questions had formed themselves upon our lips, few answers would have greeted our ears.

I want to know! That is the universal demand. What have men not done to know? They have gazed through the telescope for days and months; they have stood for weary weeks amid the stifling fumes of the chemist's laboratory; they have crawled on the bottom of the sea in search of new forms of fish or shell or coral; they have looked into the hot mouth of the belching volcano; they have gone everywhere seeking to know that which has hitherto been unknown. And yet how little is really known. I could ask a hundred simple questions of you and you could ask another hundred simple questions of me, not one of which we could answer. What is light? What is heat? What is ether? What is electricity? What is gravity? To each of these questions no answer comes. All is mystery. And because of mystery, unrest. But the mysteries of life do not confine themselves to the realm of the material. They include also the supernatural—God; the Bible; the human soul; providence; the problem of evil. All these are involved in deep and perplexing mysteries. And because of the unanswered ques-

tions of life, comes the unrest of life. What shall we do in the presence of doubt? We shall not think less, nor read less, nor reason less, nor strive less earnestly to understand the mysteries which trouble us. We will do our best. But after we have stretched our minds to the utmost limit, there will still be wonderment and doubt. Then what shall we do? We will then go to Jesus Christ. He says "What thou knowest not now thou shalt know hereafter." So we take his word—no, *we take him*, and receive him as our divine Teacher and Saviour. We have rest.

In the second place, I notice that the supremacy of Jesus will mean rest to the *hand*. The multiplication of labor saving machines; our immense foreign immigration; the movement of masses of our people from the rural regions into the cities; the organization of great capitalistic trusts upon one hand and the organization of labor trusts upon the other—these things have brought us face to face with giant social and industrial problems in this day. The cause of most of our industrial trouble is selfishness. It is not wrong to look out for number one. The dominant spirit of our times is to look out for self and be utterly indifferent to the interests of our neighbor. What is the remedy for the current industrial unrest? Some say it is education we need. Others affirm it is agitation we need. Still others insist that nothing will offer an adequate solution but legislation. But none of these remedies will prove effective. It is regeneration we need. There is only one hand which can pull up the tap-root of human selfishness, and that is the hand that was pierced. You cannot save society in the mass. The salvation of the individual will ultimately save the whole. Socialism is doomed to failure, because socialism fails to recognize human depravity. It is not better laws we need so much as better people, and better people will give us better laws and better conditions.

In the third place, permit me to remark that when Jesus is supreme in this world it will mean, also, rest to the *heart*. Every man has a God. Some worship money. Some worship commercial leadership. Some worship political influence. Some worship music, others art, others literature, others a beautiful home, others their family, others themselves. But no human soul has ever yet found rest until that soul worshipped God.

Then, again, we are all lovers. Some make one thing an object of supreme love; some another. But no soul has ever yet found rest who did not love God most. To love other objects is right and good. But above and beyond all other loves, must be the love of God. That will give rest.

Young men and women, I congratulate you most heartily on the fact that you are about to graduate from this noble institution. You have made a good record as students here. Hundreds of personal friends will join with the principal and faculty in wishing you God-speed. Life with its greatest opportunities is before you. These are glorious days in which to live. It is magnificent to be starting in life's battle just now. This is the best day the world has ever seen. Tomorrow will be better. Determine to win. But remember that your life cannot be a success unless you have the rest which Jesus Christ offers to everyone. That is the rest of faith. Accept him today, and go out to your tasks with his leadership. His presence will inspire and strengthen you for the struggle, and cause you to triumph on many a field of strenuous warfare. No life can be a great life without an effort to measure up to the ideals of Jesus Christ. Strive to be like him in spirit and conduct, and you shall win the highest success.

The sermon produced a strong impression. The words of the speaker were with unction, the thoughts were attractively illustrated and impressively driven home.

At 4 p. m., an audience, which consisted largely of former students, well filled College Hall, called thither by a service which was intended

to be to some extent social in its nature, and to give opportunity for personal reminiscences. The Rev. E. DeWitt Huntley, LL. D., of Washington, D. C., presided and in his opening remarks gave a strong personal testimony to the positive religious influence of both the College and the Seminary during his student days. He entered the Seminary in 1857 and the College in 1861, graduating in 1865. At the fiftieth anniversary in 1882 he came from Appleton, Wisconsin, where he was then President of Lawrence University, to take his place upon that program. Later he transferred to Baltimore Conference, where he was for some years pastor of the Metropolitan Methodist Episcopal Church, and Chaplain of the United States Senate. When the Diamond Jubilee was first advertised, Dr. Huntley was the earliest who wrote announcing his own purpose to attend, as well as that of his wife Amelia Elmore Huntley, Class of '66. Rev. Micajah C. Dean led in prayer and spoke in a tender vein. He graduated from the Seminary in '53 and from the College in '57 and was, like Dr. Huntley, afterward a teacher in the Seminary. After several earnest testimonies the more formal address of the occasion was given by Mrs. Libbie Husk Messmore, Class of '60; and this we print.

Then and Now

In June, 1860, we received our diploma from Genesee Wesleyan Seminary. In November of the same year we received our appointment as missionary of the Methodist Episcopal Church to India from Dr. Durbin, then Corresponding Secretary of the Methodist Board of Missions. Our knowledge of India and her need of spiritual light and life was through the pleadings of this same Secretary during the Annual Conference sessions. In some way, India's call for the message of salvation was clear and loud to him. And his persistent pleadings opened the doors to our mission work in that country. Long before, however, I had accepted the call of the Holy Spirit to go among the heathen as a helper if the way should be opened, then the great Lipahi Rebellion and the opening of our Mission in that country, India, gave me the clue to my field of service, and I, with the help my loved Alma Mater could give me, was appointed to what was really my chosen battlefield. The cry of the women of the Zenana I had heard, and the hopeless cry of helpless children filled my heart with such enthusiastic strength that difficulties were hidden and broad ways were opened in which my willing feet were privileged to walk and run.

Among the pioneers, we had to make the beginnings. And in those days were the beginnings of all our work that so recently made the picture of the Indian Methodist Jubilee. In 1861 the British Government commenced to remove the signs of the war of 1857-58, and early one morning there were hundreds of men, women and children just below our mission house and the river, ready for work. Men and women that could carry loads of brick and mortar and debris, and children that could carry only half a brick. It seemed that our time had come to help, for could we not go down among this crowd and make known our mission and give them our message? Our hands and heart ached with idleness. We could not understand their strange babble and our tongues were dumb. How strange everything seemed to us. But what could we do? There seemed no possibility of being a missionary to anybody or to do anything. We asked Ralph Allie, a true friend to women during the cruel war and our true friend then and after, "What can we do?" He said, "Much, lady, but wait." Through this gentleman was opened a little school. We paid the little girls as much as they were getting for their coolie-work, gave them clothes and found a teacher, "Bakohi,"

who was one of the few Hindustani women that could read. This was a wonderful beginning and our hopes were full of joy. This school lasted for years and some of the pupils carried their testaments into the villages and read to the many that could not read. All the girls learned so that they could read the Bible and knew the Lord's Prayer. A school among girls was a new thing. Missionaries by every lawful means had opened these little schools on the veranda and under the trees, but the voice and influence of the nation was against the education of womankind and such beginnings were full of pleading and planning. Among the beginnings were the making of our *homes*. These bits of the homeland were all we had, and we made our homes as beautiful as possible. The unknown and unrest were shut out, communion and rest were inside. Here we could talk over the day's work and plan for better things, and at the family altar we offered all our works to Him. We made our homes bright for the children. They, like ourselves, had nothing outside, and our Indian homes meant more to them and to us than the homes of Christendom could possibly mean. We taught our cooks how to cook, so as to keep our lords good-natured and from having the dyspepsia. In these days, also, were the beginnings of the two Orphanages that have been more widely known to the western church than some other special institutions. Great care and thought has been given to these. Miss Fannie M. English was in charge of the Girls Orphanage for about twenty years. Miss English, also, is a graduate of this Genesee Wesleyan Seminary. Others have taught and are still teaching in these Orphanages. Men have gone from out them as preachers, and women to make Christian homes. Through the crowded wards of the city of Lucknow, the Zenana schools were opened in 1864. Then but few women could read. Some had learned in the Mohamedan classes so that they could read the Koran; this was a work of great merit.

These women were the first teachers of the Zenana schools. At first the Bible was excluded, but two years later it was asked for by the women who had listened to the story of the great Redeemer, and it became a text book of the schools. In 1872 these schools passed under the charge of Mrs. Bradley. There were nine schools, about 400 pupils, two-thirds of whom could read, and more homes were opened than we could visit. And this narrow difficult way, so full of opposition, is now a highway, where the Christian teacher is welcomed and loved. The little first school has become a thousand. Boarding schools are in every mission station. A Woman's College and a Young Men's Christian College, High Schools of every grade that are leaders in all forms of education are found everywhere. These in a Christian Mission are what one may expect and are the result of missionary labor and prayer. But the great change concerning the rights and privileges of women is decidedly marked among the Hindu peoples.

Hindu men are advocating these reforms in connection with their own women. The "Maharam School" for women, in Southern India, is strictly sectarian. No Christian thought or doctrine is taught. Yet, it is a good school. It was commenced for high caste and no other. Three years ago the doors opened to Christan women of good families. A Sectarian Hindu School is founded at Lahore that has thorough features for good. It teaches everything that will help their women in their daily work. Such schools are opening everywhere. They are fashioned after mission schools and so far as possible try to give their pupils an education, which is a great advance upon nothing. We give them our prayers and encouragement and hope that as the light of the great Truth becomes brighter it may enter into their educational beginnings. Changes of many kinds are appearing. The child-widow and all the sorrows and cruelty that have crushed her have been pictured before Christian assemblies for long years. Its unnatural practices are still common in Southern India, but in many localities life and hope are taking the place of the long day of despair. As men have become educated they have seen the

wrongs committed against women, and as men have searched their sacred books they have found that these wrongs were man-invented, and so, with eagerness, they are beginning a crusade against the old-time shameful usages. All know Ramabai, a Christian home for widows in Poona. This is a great work but it is done by Christian help and blessing.

Now in Poona there is a Widow's Home begun and supported by a Hindu gentleman. The superintendent is a widow. No help is asked for and all the education and care is in accordance with the Hindu faith, and the widows, young and aged, are well cared for. In connection with this is a society that advocates the right of the widow to marry again. Other societies are formed that are strong in their advocacy of remarriage and ignore the old ideas and cruel tyranny of this helpless class. There is a magazine edited by Indian ladies. This magazine is edited in English and sanctions the reforms for Indian women. In every issue from six to ten marriages of widows are published. Twenty years ago such a thing was not even thought of. The shameful practices of the "Temple Children," where innocent girls from babyhood were sold to the Temple God for immoral lives, is now being fought by Hindu men assisted by missionaries, and its downfall is already begun. So all over this great Indian nation are signs of good. The Indian Christian Literature Society has done more than we know to advance the present-day reforms for Indian women. There was no paper in sympathy with uplifting women. Now, in exchange for the Zenana paper that I have edited for a few years, I get seven papers. Some are written by women, all in the interest of Indian women's progress.

Our Christian Boarding Schools are leaders in all that helps the nation. From these schools women and men carry strength and light. The Wellselsy High School and College of Naiuee Tal, North India, is the acknowledged leader for girls. This School is in charge of Miss Easton and Miss Sellers. Miss Easton is a graduate of Genesee Wesleyan Seminary and has given rare ability to all that has made the school great. Because this school is self supporting it is not so well known to the Homeland as other schools are. With great financial tact and persistent vigilance the school has grown. Besides paying all current expenses the school has now three endowment buildings, and is worthy of the name College.

"Then and Now" covers less than fifty years of work of a few missionaries. The Jubilee of 1907 was the day of rejoicing and thanksgiving. The great company saw some of the results, but the kitchen and workhouse were not on exhibition. We are thankful to offer our work day to them; thankful to know that with a Christian government we are helping to make a Christian nation. For in these later days of the fifty years service many of the Indian peoples are entering into a new life and are becoming new creatures. Let all the praise be given to God, for without this help we could have done nothing. And still for her our prayers ascend.

The Seventy-Fifth Anniversary Sermon

At seven o'clock a large congregation gathered through the deepening twilight and again filled and overflowed the generous accommodations of the Assembly tent. The platform was crowded with visiting alumni, trustees, clergymen and other friends of the school. Rev. Dr. Poland, Vice-Principal of the Seminary, presided. Prayer was offered by the Rev. Dr. Melville R. Webster, Presiding Elder of Rochester District. Dr. Poland then, with appreciative words, introduced the preacher of the occasion, the Reverend Andrew Gillies, D. D. of New York City, Field Secretary of the Board of Education of the Methodist Episcopal Church. Dr. Gillies is one of the favorite sons of Lima and has always repaid

that interest with loyal support. He graduated at the Seminary in 1891, from Wesleyan University at Middletown, Conn., in 1895, has spent his ministerial life in the pastorate in the Vermont, Troy and New York Conferences, until April, 1907, when he entered the Educational field, but, as it proved, to remain there only temporarily, since overtures came to him almost immediately from the Hennepin Avenue Methodist Church of Minneapolis, one of the strongest societies of the Northwest, and at the next Conference he returned to his favorite work, the pastorate.

The following was Dr. Gillies' sermon:

EDUCATION AND LIFE

Text. "*Better is a poor and wise child than an old and foolish king—for out of prison he cometh to reign.*"—*Eccl. IV: 13, 14.*

Our nation has always been possessed of the educational instinct. Two centuries and a half ago the legislature of Plymouth colony declared: "Forasmuch as the maintenance of good literature doth much tend to the advancement of the weal and flourishing state of societies and republics, this court doth therefore order, that in whatever township of this government, consisting of fifty families and upwards, any meet man shall be obtained to teach a grammar school, such township shall allow at least twelve pounds to be raised by rate on all the inhabitants."

They went further. They established colleges and universities. Those universities wouldn't make first class high schools now, but they possessed the mustard seed qualities. They had their roots in the life of the people. The Governor of Massachusetts Colony assigned for the support of Harvard College the profits of the ferry over the Charles River. The people were compelled to make to that institution an annual contribution of at least a peck of corn. A gentleman contributed nine shillings worth of cotton cloth. A farmer of Hartford, Conn. bequeathed $500, to be paid in corn and meal. And one eventful day ten preachers of the gospel gathered about a table in a Connecticut town, united their libraries and their prayers, and Yale University was born.

I believe I am right when I say that in these two centuries and a half our pedagogical methods have changed in three specific and definite particulars. They have become less abstract and more concrete. Did you ever notice the method of Christ? The lily—the mustard seed—the sparrow—the husbandmen—some concrete phenomenon in the natural world marked the beginning of the lesson. And from these simple facts as a beginning the Great Teacher carried His students to the highest heights of eternal verities. The world wandered a long way from the Christ method, but our day has witnessed the return. Seventy years ago the introduction of a blackboard at Yale University was followed by a rebellion of the students. Everything was abstract and deductive. Now we have blackboards for mathematics; telescopes for astronomy; practicums for physics and chemistry; the microscope and the fields for botany; a hammer and the eternal hills for geology; knives and subjects for physiology. The child who looked at the moon and cried, "let me take it in my own hands" has been found to be right in spirit if not wise in the selection of the objective.

Our methods have become more vital and individualistic. The carpenter theory has gone from man's system of education. I don't know of any one who has grasped that idea with greater clearness than Lyman Abbott. This is what I have read from his pen: "The raw material brought to our classical, theological, medical, and other educational institutions, is putty and protoplasm. The putty is docile to professional manipulation. It can be squeezed into a mold, and, when taken out, retains the regulation form and impression given to it, dries, hardens and remains unchanged. The other raw material baffles and irritates the

expert in putty because its consistency is not adapted to his purposes and does not respond to his manipulations." Be thankful, my friends, that educators are coming yearly to the realization that they are dealing not with dead putty but with living protoplasm. The driving of a herd of cattle over the hills and the leading of a group of children through the elements of an education are neither similar nor analogous.

Our whole system has become less artificial and more natural. I didn't know that to the full until I had taken a course myself, so I want to tell you what the course was. My teacher was my seven-year old daughter. When she was six I started her in what is called the best elementary school in the United States. When she began I was told that she would get a first class modern education. For a while I took their word, but then I was compelled to find out for myself. So one day I said, "Faith, what did you learn today?" "I didn't learn anything," she replied, "I just cooked apple sauce."

Another day she came home and presented me, as the sum total of her instruction, one clam which she urged me to accept as her contribution to my evening meal. The next step was a demand for funds to buy a pair of gymnasium shoes. I began to have my doubts as to the wisdom of this educational system. But I lost my doubts, first to my chargin, and then to my supreme delight. She and I went for a walk on a beautiful June day. We strolled through that marvelous park which marks the center of our metropolis. Walking along, my little daughter pointed and said, "Do you know what kind of a tree that is?" I didn't, and she did. Then she pointed to the flowers. She knew them all. And before we returned from our walk on that June day I found that her whole little being had been opened to the universe. She might not know the multiplication table, but daily she was being brought into closer communion and more intimate relations with the world in which she lives. And once and forever I was converted to our modern educational system.

I believe I am right, too, when I say that our methods have changed because our theory has changed. The intellectual ultimate of education is not the accumulation of facts, but insight into and the possession of eternal truth. You remember how puerile Pilate was awakened for one holy moment from his selfish and sordid superficiality. He stood in the Imperial Presence. He looked and asked, "What is truth?" I believe that was the highest moral moment in Pilate's life. I believe that was his momentary transfiguration. And the same quest must be ours as a permanent state or we perish. The mistakes of the Christian church at certain periods and in certain places has been its substitution of "settled views of truth which may be dead, for the search after truth which must be living" The mistake of some educational insitutions is its confusing of fact and truth.

Awhile ago a man of brilliancy and acumen said: "I believe our present system of education is like a Waldorf meal; one hundred and sixty-eight articles on the menu, to be eaten, assimilated, digested, just a trace of each, served in attractive form, beginning with the blue points of declension, passing to the relish of literature, on to the fillet of Caesar, then to the ice of psychology, a hasty dash at the eclair of music, then the filberts of oratory, the raisins of biology, and as a finale, the delicious crackers of nervous prostration." I don't believe that is true of the system. I do believe it is true of certain institutions. It may have been true then. I don't believe it is true now. We have come to the purpose of Arnold of Rugby, who sought to "awaken and create in the Rugby boys an enquiring love of truth." I believe we are coming to his definition of a liberal education:—"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

And so we are coming to the truth. "Happy is he who is able to

know the causes of things." "The truth is the full revelation of the true nature of things." Knowledge is an unveiling of that which is. "Ye shall know the truth and the truth shall make you free." We are not to come to a theory or conclusion as an emigrant comes to this great land, to find a desired haven for the rest of our days. We are to come to it as a mountain climber comes to a peak of the Alps,—to find a resting place for a moment—to look down on the rich green valleys below —but before rigidity has entered our bones to pass on from peak to peak until we stand on the summit of absolute truth, with earth and clouds below and only God and heaven above.

The ethical ultimate of education is not a living but a life. William Dean Howells makes one of his characters define education as "the power by which one exploits the community for his own benefit." Too much is that becoming many men's definition. As Bishop McDowell said before he was Bishop, "This commercial age asks philosophy to butter its bread for it." True, and philosophy is expected to furnish both butter and knife. Again and again parents ask of those they think ought to know—"Why, what good will Latin and Greek do my boy?" You know what they mean by that. They mean, "How much money will Homer make?" "How much will Virgil increase his income?" "What use will Cicero be on Wall Street and how much value has Xenophon's Anabasis as real and personal property?"

Well, let us answer—on the moral level of its asking. Homer will make more money than you realize. Virgil will increase his income more than you dream. Cicero has been useful to Wall Street magnates, and Xenophon is not a minor quantity in politics. It means something that college trained men make up but two per cent of the men of the country, and that that two per cent forms thirty-eight per cent of the wealthiest men in the United States. It means something that of one hundred immortals selected by an authority from the giants of four centuries, seventy-five per cent were college graduates. It means something that that two per cent have furnished thirty-two per cent of all congressmen; forty-six per cent of all senators; fifty per cent of all Vice-Presidents; sixty-five per cent of all Presidents; seventy-three per cent of all Judges of the Supreme Court of the United States, and eighty-three per cent of our Chief Justices of the Supreme Court. It means that a liberal education gives the young college graduate two hundred and seventy-seven times as many possibilities of getting rich as his less educated brother enjoys—it means that it increases his opportunities of reaching pre-eminence from two hundred and forty to six hundred and twenty-fold. It means that measured by the most material standards, a liberal education is of priceless value.

But now let us answer that question even better than it is asked. What if Homer makes no money? What if Virgil doesn't add a dollar to the income? What if Cicero and Xenophon are merely ciphers on Wall Street? Does that blot them out of the curriculum? Well, that depends upon your philosophy of life. A witty writer on educational topics recently delivered himself of this formula: "The society girl: bounded on the north by a box of Huyler's, on the south by a piano, on the east by a mirror, on the west by neurasthenia." Is that your horizon of humanity? Then leave out the classics and everything else. Leave out everything that makes for culture and character. But that isn't my theory. I reject the materialism that overshadows our origin. We are not of earth, but of heaven; not of time but of eternity; not of men but of God. "And God made man of the dust of the ground and breathed into his nostrils the breath of life." Interpret that creative act any way you choose. The sublime imperial fact remains: "Now are we the sons of God."

I reject the utilitarian view of life. "Life is not for knowledge; knowledge is for life." We are not here to get, to make, to have. We are here to give, to live, to serve. That is why Christ said to the

Devil, when tempted to use his power for gain, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." That is why Saint Paul wrote on the sky, where every child of God might read it, "A man's life consisteth not in the abundance of the things which he possesseth." And that's why we answer the utilitarian's question in a realm above that in which he lives. Because man is an immortal soul, not a puppet; because contact with truth enriches character and life; because—why, because everything—the ethical end of education is not a living but a life! The total ultimate of an education is not knowledge, but power. I mean intellectual power. Joseph Cook somewhere says: "You don't go to college to reap a harvest. You go there to sharpen a sickle." And Joseph Cook was right.

There is that muddled up mass of cerebrum—useless, impotent mass of grey matter. Study your mathematics as hard as you can. A year out of college and you don't remember enough to reduce a proper fraction in algebra, but you can concentrate your mind as never before. Study your history. A year later you've forgotten every date except 1492, but your mind has a world view. Study the dead languages. Two years out and you can't conjugate "amo," but words are now living things and your speech has its roots in Greek and Roman civilization. Study your sciences. If you are like a multitude of others, H_2O will be about the only formula that will stick, but you have a grip on the nature of things. Study your logic long and faithfully. Within six months you can't remember a rule, but you can drive your mind like a coach and four through the hardest problem of being. The scaffolding goes. The building remains. The process is hidden. The result is sure.

I mean a spiritual power. Man has a body, but man is a spirit; man has a mind, but man is a spirit. And so no education is worthy the name that doesn't complete man's total nature and lead him on toward complete self-realization. That is why Rosenkranz says: "Education is the influencing of man by man and has for its end to lead him to actualize himself through his own efforts." That's why Froebel, that educational John the Baptist, says, "Education as a whole should bring to a man's consciousness and render efficient in his life the fact that man and nature proceed from God." And that is why a martyred president uttered the famous statement that he would rather have Mark Hopkins at the end of a log than a splendidly equipped university lacking such a personality. And that is what the Old Testament seer meant when he wrote the text of the evening. Do you remember what it was? Do you know the truth which lies at its heart? The seer turns artist and paints two pictures. One is the picture of a child. He is cursed by the limitations of poverty. He is shut up in a prison cell. The bars are across the window. The stone walls are damp and cold. The little room is bleak and dark. But the child is wise and hungers for truth. The other is a picture of a king. He rules by the might of his own personality. He is the Koenig—the man who can. He is king in his regal service. He sits in splendor upon his throne. Away out there stretch his kingdoms. Down before him kneel his subjects. He is master of his land, of himself, of the world. And now, says the artist, let me tell you the truth. The child and the king are one and the same. The one is the boy, crude and incapable, hemmed in by the limitations of life. The other is the man trained and developed, reigning by the power of his potent personality. I am not twisting the scripture statement. Neither am I mistaken in the great truth. Education is the releasement of a soul, the development of all the talents to their highest—the completion of the individual life, inward toward self, outward toward humanity, upward toward God, and our education is not complete until that consummate end has been reached.

I mean, lastly, power for service. It was John Ruskin who wrote, "Shall one by breadth and sweep of sight, gather some branch of the

commerce of the country into one great cobweb of which he is himself to be the master spider, making every thread vibrate with the points of his claws and commanding every action with the facets of his eyes?'' That is, translating his questions into terms of modern life, ''Shall man use the world and the race for his own self-aggrandizement?'' A multitude of men say, ''Yes,'' Modern politics used to say, ''Yes;'' ''to the victor belongs the spoils.'' Bonaparte, the apostle of selfishness, said, ''Yes;'' and modern competition in modern commerce says, ''Yes.'' But God says, ''No.'' And Christ says, ''No.,'' and Paul says, ''No.'' ''Let him that would be greatest among you, serve.'' ''I am debtor to the Greeks and to the Barbarians.'' And a modern prophet says, ''No.'' ''The strong owe something to the weak. The rich owe something to the poor. The educated owe something to the ignorant, and that something is service.'' And thank God, the sublimest thing about education as we know it today is its answer of ''no'' to the question of Ruskin. Our schools prepare for service, not for selfishness. Our colleges stand for contact, not for isolation. ''For God and the race'' is the red thread which runs all through its fabric. And the greatest glory of the whole system is the multitude of young men and women going out yearly from our institutions to spend and be spent for the world's betterment.

Suffer me a final word. I have said these things and brought this message for two specific purposes: First, to emphasize the fact that this is the interpretation of education for which this old and honored institution has stood for seventy-five years. It has made scholars for which we are glad. But more than that, it has made scholarly Sons and Daughters of God, for which we rejoice with joy unspeakable. Inspired as well as instructed, a vast throng have gone out from these halls, not merely to be teachers, or preachers, or lawyers, or physicians, but to be men and women of clean hands and pure hearts, to serve their God and their fellowmen. And I have brought this message, that you, too, who are leaving now, may go forth in the same way. As the result of what you have gained; as the supreme purpose of your education and being, be,—

''True to all truth the world denies,
Not tongue-tied to its gilded sin;
Not always right in all men's eyes,
But faithful to the light within.''

LIMA DAY

This day belongs exclusively to the village and township of Lima. The Seminary placed its ball grounds and assembly tent at the disposal of the citizens' committee, but otherwise made no provision for public events. The following was the program arranged and scattered by thousands throughout all the surrounding country:

DIAMOND JUBILEE OLD HOME WEEK

LIMA DAY

MONDAY, JUNE 24, 1907

Programme

9:00 A. M.—GRAND HISTORICAL PARADE, covering 100 years of History.

10:00 A. M.—BALL GAME—Husky Farmers of Honeoye Falls vs. All Lima.

1:00 P. M.—ATHLETIC SPORTS—100 Yard Dash; Pole Vault; Fat Men's Race—contestants, J. A. Mackenzie, S. E. Bronson, James McVittie; 220 Yard Dash; Running High Jump; Running Broad Jump; Tug of War between Papec and Insulator teams.

2:00 P. M.—ADDRESSES—Congressman Peter A. Porter, Congressman J. Breck Perkins, Mayor James G. Cutler, Hon. Thomas Carmody.

3:30 P. M.—BALL GAME—Geneseo vs. Genesee Wesleyan Seminary.

7:00 P. M.—BAND CONCERT.

8:30 P. M.—$500 PALMER EXHIBITION DISPLAY OF FIREWORKS.

54TH REGIMENT BAND WILL BE IN ATTENDANCE ALL DAY AND NIGHT.

With the exception of two of the speeches, the above program was successfully carried out from beginning to close. The weather was propitious. The village was crowded. The preparation had been painstaking and elaborate, and as the events were called, number after number, the response was ready and the outcome gratifying to those who had it in charge. Especial mention ought to be made of the historical parade in the morning, with Edward F. Dibble, Esq., as Marshal, which was upon a large scale and entirely satisfactory from both the historical and humorous points of view. The athletic events attracted large crowds, as did the exceptionally elaborate display of fireworks in the evening. The citizens had secured the attendance of the 54th Regiment Band of Rochester for the entire day and the music was of the highest order, and abundant.

At 2 p. m. the crowd gathered at the Assembly tent for the historical and other addresses prepared for the occasion. Mr. E. F. Dibble presided and introduced Supervisor George Ray, of Lima, who gave the Address of Welcome for the day. Congressman Peter A. Porter of Niagara Falls, and Congressman J. Breck Perkins of Rochester made felicitous, strong addresses which were received with hearty applause. Congressman Porter had already spoken twice in College Hall and has become a well known and always welcome visitor, at the Seminary. The more formal number upon the afternoon program was the carefully prepared Historical Address of Geo. W. Atwell, Esq., which we here present to our readers.

Historical Sketch of the Town of Lima, Delivered June 24th 1907, by Geo. W. Atwell

In the Land of the Senecas, the most numerous and powerful tribe of the Six Nations, was an Indian Village known as "Ska-hase-ga-o," signifying "It was once a long creek." The location of this village was a few rods south of the Four Corners in the present Village of Lima, and the lodges of the Indians were scattered along the ridge which crosses the highway.

The Village derived its name from the stream which flows in an easterly direction on the south side of the ridge and leads to one of the tributaries of the Honeoye Creek ; the name also had reference to the tradition that the channel of Spring Brook, which now forms the eastern boundary of the Village of Lima, was formerly at the foot of this ridge, but by an upheaval or elevation of the earth's surface had been removed some distance to the east of its traditional course.

This Village is not mentioned in the earlier references to this region, and we have no means of estimating its size or ascertaining its history before the advent of the white man. We do know, however, that it was an important halting place on the trail or foot path which was the main highway between the Hudson and the Niagara Rivers. After leaving Canandaigua this trail extended westerly over the site of "Ga-nun-da-ok," The Village on the Hilltop, or West Bloomfield, across the Honeoye Creek to "Ska-hase-ga-o" ; thence it ran westwardly over the site of the present Village of Avon, across the Genesee River, to the Indian Village of "Ga-no-wau-ges," or Stinking Water.

Although the Village of "Ska-hase-ga-o" had disappeared when the white settlers came, still many traces of Indian occupancy remained ; for this Village, and its vicinity, are said to have been a favorite place of resort for the savage inhabitants of the surrounding territory, and to have been much frequented by them from a remote period. In confirmation of this statement, not only have large quantities of hatchets, arrow heads, beads and other relics of Indian life and custom been found on this ridge, but in the neighborhood many memorials of the former occupation have been discovered. Howsoever that may be, we do know that this was one of the first places in Western New York selected for the settlement of the white man. In the summer of 1788, Paul Davison and his brother-in-law, Jonathan Gould, both natives of Connecticut, left their homes to seek a permanent habitation in the Genesee Country. Passing the cluster of rude huts, occupied by Indian traders and a few settlers, at Geneva, they left the last habitation of the white man and followed the Indian trail over the site of the future village of Canandaigua, through an unbroken wilderness, until they reached the present Town of Lima. Here they halted and near the west line of the Town, south of the Indian trail, erected a cabin and began a clearing in the forest. Going to the Indian lands at Canawaugus, they planted and raised a crop of corn and potatoes. Having completed their cabin and

harvested their scanty crop, they returned to their former home, and in the Spring of 1789, Capt. Davison, with his family and worldly possessions conveyed in an ox cart, came to make his permanent residence in this town. Of the difficulties encountered by this pioneer family in reaching their destination, we can realize but little. Their road was a mere path: they forded streams, crossed swamps and for weeks, over hill and valley, plodded their weary way. With them came Asahel Burchard, and shortly after, Abner Mighells from Brimfield, Massachusetts, and Dr. John Miner, the first physician in this vicinity.

According to the census taken in 1790, these men were the heads of the four families then dwelling in the town, and the total population was twenty-three. Before the close of the year, Reuben Thayer, the first innkeeper, became a permanent settler, and within the following year came Stephen Tinker and Solomon Hovey. During the three years following, Col. Thomas Lee, Willard and Amasa Humphrey, Gideon Thayer, Col. David Morgan, Zebulon Moses and Asahel and William Warner settled along and near the old Indian trail.

Thus was the settlement begun, and high is the homage which we pay to these undaunted pioneers and their followers for their achievement

"In scattering the night of years,
And opening forests to the sun."

Capt. Davison became a successful farmer, and continued to reside in the town until his death in 1805, at the age of 40 years. A plain marble slab marks his resting place at Oak Ridge, with the inscription;

"My flesh must slumber in the tomb,
Until the resurrection comes;
And then with joy I hope to rise
To meet the saints above the skies."

Abner Mighells, although he was not a permanent settler, gave the first name to the settlement. On the 20th of February, 1789, Phelps and Gorham, in consideration of 843 Pounds Sterling, conveyed to him the west part of the Township, containing 12,820 acres; and it being a tapering or triangular piece of land, the settlement was called "Mighells' Gore," (often "Miles' Gore.")

In the same year the General Sessions of Ontario County organized the Town of Charleston. This name continued until 1808, when by Act of the Legislature it was changed to Lima. The name Lima was adopted by the early settlers in recognition of the native town of many of them in New England, Old Lyme, Connecticut, a change of the vowels forming the name.

The rapidity with which Western New York was settled, and the continued prosperity which followed, were at that time unparalleled. The settlers overcame every obstacle, endured every hardship and braved every danger to accomplish the work upon which they had entered. A fact which contributed much to the growth of the country was the construction of roads. In March, 1794, three commissioners were appointed by Act of the Legislature to lay out and improve a road from old Fort Schuyler (now Utica) by Cayuga Ferry and Canandaigua to the Genesee River at Avon: the road to be as straight as practicable, and to be six rods wide. This highway, following the line of the Old Indian Trail, was known as the State or Great Genesee Road, and like its predecessor eventually formed the connection between the Hudson and Niagara Rivers; but at this distance of time it is difficult for us to appreciate the aid and impetus which it gave to the development of the country. Over this highway rolled a continuous tide of pioneer emigration and traffic from New England and the east, and many of the travelers, attracted by the fine farming lands which surround us, remained to become tillers of the soil and pioneers in the growing settlement which was then regarded one of the most flourishing in the Genesee Country.

The staid Dutch dwellers in the Valley of the Mohawk beheld with

surprise and astonishment hundreds of the quaint vehicles of the period going to the west, loaded with men, women, children and household belongings. As a result, the population rapidly increased, and an early writer uses these words regarding the town; "The soil is good, almost without exception, and its inhabitants possess much of wealth. The great road from Albany and the eastern line of the State to Buffalo leads centrally across the town, east and west, and perhaps no part of the whole distance presents to the eye of the traveler so many pleasing and interesting objects and such delightful scenery as this road through Bloomfield, Lima and Avon." In the original division of Ontario County, this town was included in the District of Geneseo, which comprised all the territory lying west of the east line of the present towns of Mendon, West Bloomfield and Richmond, and the first town meeting for the District was held at Canawaugus on the 9th of April, 1791.

On the 4th of April, 1797, the first town meeting in and for the town of Charleston was held at the Inn of Reuben Thayer. Solomon Hovey was elected Supervisor; James Davis, Town Clerk; Joseph Arthur, Willard Humphrey and Justice Minor, Assessors; Elijah Morgan, Nathaniel Munger and Jonathan Gould, Commissioners of Highways; Joseph Arthur and William Williams, Poor Masters; John Minor, Constable and Collector; Joel Roberts, Esq., William Williams and Col. David Morgan, School Commissioners; Jonathan Gould, Philip Sparling, Joseph Arthur and Willard Humphrey, Path Masters; William Webber, William Williams and James Davis, Fence Viewers, and Reuben Thayer, Pound Keeper. It was voted that hogs run at large without yoke or ring; that nothing be granted for wolf pelts; that the town raise 25 dollars to pay the expenses of the town; and the town officers agreed that they would receive nothing for their services. The record also shows that there would be due the ensuing year, from the Board of Supervisors of the County of Ontario to the Town of Charleston, sixty dollars and forty-eight cents for the support of schools in the town.

The Town of Charleston was triangular in form and then embraced all the territory west of the Honeoye Creek and east of the east lines of the towns of Avon and Rush, including the west section of the present town of Mendon, and extending from the Livonia line on the south to the point on the north where the Honeoye Creek intersects the Rush line, near the home of William Surine.

Already the beginnings of a village were to be found. In 1793 Reuben Thayer had opened his Inn on the north side of the State Road, just west of the land now owned by the Lehigh Valley R. R. Co., on the premises so long occupied in after years by Dr. George H. Bennett. In the following year, 1794, on the opposite side of the highway, the first store was opened by Tryon and Adams, who were early traders at Irondequoit Bay, or "Ge-run-de-gut"; the post office was there, and two or three houses had been erected and the site of the future village seemed to be fixed.

In 1795, the first religious association was formed, which afterwards became the Charleston Congregational Society. One of the first acts of this association was to circulate a subscription paper "to get signers for building a school house." At the town meeting in 1799, it was voted to raise four hundred dollars to build a town house, "200 dollars to be collected the present year and 200 dollars to be collected next year, to be paid in wheat." In 1804, the building was erected, and for years it served the triple purpose of school house, town house and meeting house for the community. The site selected was that on East Main Street where the present school house of District No. 9 stands, but the building, which was of brick, was nearer the street. The land whereon it stood was leased by Hon. Matthew Warner to the Trustees of the School District and their successors in this quaint language, "so long as they shall think proper to keep a school house or town house thereon, yielding and paying therefor unto the said Matthew Warner, his heirs or assigns, yearly

and every year the yearly rent of one pepper-corn, in and upon the first Tuesday in April in each year if demanded." At that time Rochester Street intersected Main Street at the west line of the school house lot, and from that fact the site of the future village of Lima was long known as "Brick School House Corner."

During the war of 1812 Lima was a stirring place. Here Lieut. Abel Parkhurst was active in recruiting a company, and many left the field and the shop for the service of their country. Here was the main thoroughfare over which marched the troops bound for the Niagara frontier, and over which passed the great wagons with supplies, drawn by four and six horse teams, and the seven taverns on the State Road between the Honeoye Creek and the Avon line were taxed to their capacity. Many are the stories related of these exciting times and the occurrences at these hostelries. With the return of peace the tide of emigration again moved westward and the thriving business of the innkeepers continued.

In 1816, the Presbyterian Church, the first meeting house in the town, was erected, and the selection of its site fixed the location of the Village of Lima. Rochester Street having been moved to the west, the four corners formed the center around which gathered the future village. Since its organization the town had been a part of the County of Ontario, but in the year 1821 the County of Livingston was erected and the Town of Lima contained all that part of the County comprising Township No. 10 in the 6th Range of Townships in Phelps and Gorham's Purchase and that part of Township No. 10 in the 5th Range which lies within the bounds of the County, thus setting off to the Town of Mendon that part of the town lying north of the County line.

At the town meeting held April 5th, 1825, these resolutions were adopted: "*Resolved*, That $500 be raised by tax for the purpose of erecting a building to be called a Town House, for the use of the freeholders and inhabitants of the Town.

Resolved, That if any persons may be desirous to put a second story on said Town House it shall be lawful to authorize such persons to do so at their own expense."

The town meeting on the first Tuesday of April in the following year was held "at the Town House on the public square near the meeting house," and we conclude that after the experience of thirty years holding their meetings at the different inns, in the brick school house, in the barn of Stephen Arthur, in the "west shed near the meeting house," and in the open air, the electors at last had a building fit for the public uses of the town.

In 1830, when the town had scarcely emerged from the stern realities of pioneer life, there came to it a presence and influence destined to make it one of the educational centers of the Empire State. In 1829 the citizens of the town were invited by the Genesee Conference of the M. E. Church to make a proposition for the location, within its borders, of an institution of learning. A subscription list of 170 names, with subscriptions amounting to $10,000 and upwards, with the privilege of buying a site of ten acres at $50 per acre was offered, and in 1830 the Conference accepted the offer, and the Seminary was located at Lima. The style and title by which the institution was known was Genesee Wesleyan Seminary. In the same year the institution was incorporated, and on the first Wednesday of May, 1832, its doors were opened for students. Seventeen years later, The Genesee College was incorporated, and College Hall, that imposing model of Ionic architecture, was erected. On the 9th of June, 1851, the noble work of the College began and continued for twenty years. The legend engraved upon its seal, "Deo et Humanitati"—for God and Humanity—well expressed the purpose of the foundation of these institutions. From them have gone forth thousands of students to do manly service for God and humanity and to impress their power and influence for good upon their fellowmen. Scattered over the earth, they have filled high positions in government, in every profession

and in every vocation, and the name of the "Village by the Long Creek," as the Indian, with poetic phrase, described his dwelling place, has become known and honored in every civilized land.

In this brief sketch, there has, of necessity, been much of the long ago, much has been omitted and much unmentioned. Within the time allotted upon this occasion it is impossible to present anything that approaches a history of our town, but enough has been given to show that it has a past of which we have just reason to be proud; and with the same delightful surroundings, and the same beneficent influences in the midst of us, let us look forward with high hope to the future of the town of our birth.

"Our native land charms us with inexpressible sweetness, and never allows us to forget that we belong to it." Thus sung a Roman poet, and the sentiment so beautifully expressed centuries ago, finds full accord in the heart of every loyal son and daughter of the Town of Lima.

ALUMNI DAY

Any attempt to describe this day must prove inadequate. An outline of events scheduled for its celebration follows herewith. The formal addresses will be reproduced in their appropriate places. But the attendance of former students was so surprising, extending back even to one who entered the Seminary in 1832, its opening year, so many and various were the interests represented among the throngs that crowded the buildings and campus, so joyous and unrestrained was the spirit that pervaded the entire assemblage, that the surprises, which could not have been anticipated or provided for and scheduled, far outnumbered and in some respects far outweighed the events listed upon the published program. Of the number who read this page, those who enjoyed for themselves the Alumni Day of the Diamond Jubilee celebration will best realize how small a proportion of what was said and done and thought and felt and purposed was reported and compelled to form a part of this chronicle.

Early in the mroning came a ball game and the adjourned meeting of the Board of Trustees of the Seminary. At 10 a. m. the Annual Meeting of the Alumni Association was held in College Hall, with Dr. Eugene H. Howard, Superintendent of the State Hospital, Rochester, N. Y., Class of '69, presiding. Of the routine business the chief interest centered in Elections and the Report of the Necrologist, Miss Thisbe S. Carter, Class of '68. According to the Charter, the Alumni Association annually nominates five of its members from which number the Genesee Conference elects an Alumni Trustee to serve for three years. The nominees elected by vote for 1907 were Dewitt C. Greene M. D., of Buffalo, Mr. M. W. Greene, of Rochester, Rev. Wm. Searles, of Fairport, Ednor A. Marsh, Esq., of Rochester and Mr. Smith Parish of Portville, N. Y., of which number the last named was elected by the Conference.

At this point we introduce three songs written for the occasion by Perry A. Carpenter, Professor of Mathematics in the Seminary. They all became very popular, and were sung over and over as called for not only during Alumni Day but during the Jubilee throughout.

Our Alma Mater

Tune: "Alma Mater"

Where the little town of Lima
Rises toward the North,
There our noble ALMA MATER
Sheds her influence forth.

CHORUS—

Genesee Wesleyan, may thy flag
Float from shore to shore,
And thy loyal sons and daughters
Love thee evermore.

When in youth we learned to love her,
Known she was to fame,
Now new glories shine above her
And exalt her name.

CHORUS—

There we'll send our sons and daughters,
Lima, dear, to thee,
'Cross the sands and through the waters,
Over land and sea.

CHORUS—

When there fades the last faint gleaming
Of our life's bright day,
May thy beams of Truth, outstreaming,
Guide us on our way.

CHORUS—

Lima, Dear Lima

Tune: "Juanita"

In days of springtime,
When our hearts are young and free,
Our ALMA MATER,
Turned our thoughts to thee.
With youthful vigor
We will work thy name to praise,
That thy fame may echo
Through the coming days.

CHORUS—

Lima, dear Lima, we will love thy colors bright,
Loyal, ever loyal to the red and white.

In Autumn's quiet,
When our days are almost done,
Sweet, gentle memories,
Come back one by one.
Memories of dear Lima,
Blissful days of long ago,
And our hearts grow warmer
With the springtime glow.

CHORUS—

Lima, dear Lima, thy flag floats o'er us yet.
Dearer, ever dearer, till life's sun doth set.

Jubilee Song

Tune: "Marching Through Georgia"

When we come to Lima, boys, it sets our hearts aglow,
Just as in those days of boyhood, forty years ago,
When we used to think our school was all there was, you know.
And we were students at Lima.

CHORUS—

Hurrah! Hurrah! This is our Jubilee,
Hurrah! Hurrah! She's good enough for me.
While her flag of white and crimson floats on land and sea,
We'll keep on shouting for Lima.

Now that we are older, boys, we find we love her still,
And we'll shout and sing her praises with a right good will,
Loyal will she ever find us, through both good and ill.
Loyal forever to Lima.

CHORUS—

We cannot see the future, boys, nor what it holds in store,
But we love our ALMA MATER, love her more and more,
While with thoughtful memory we con our lessons o'er,
Lessons we learned at dear Lima.

CHORUS—

The report of the Necrologist must always prove only a partial report. The former students of Genesee Wesleyan Seminary are too numerous and are scattered too widely, and in too many instances they belong to generations now past, to permit the possibility of keeping a perfected register. Sixteen deaths were reported. Of those deceased several had remained in close touch with Seminary circles and would very likely have participated in the celebration. Dr. Mary Bostwick Stark '63, of Los Angeles and Judge Wm. Bartholomew of Omaha had both written recently to the office. Louis H. Jack, Esq., '89, and Edward B. Fenner, Esq., attorneys of Rochester, and Rev. David Van Tuyl '84, of Watkins, were widely known. Very pathetic were the cases of Wm. M. Kerkhoff '91, and Josephine Davis Kerkhoff '88. Having prospered in business, Mr. and Mrs. Kerkhoff had decided to take their Alma Mater as their special benevolence and had already begun the support of the preceptress position with the declared purpose of ultimately endowing it generously. During the year both died suddenly in their home in Minneapolis, within a month of each other. The sixteen whose deaths were reported had made their homes in seven different states scattered from the Atlantic to the Pacific.

Several unexpected incidents interrupted the regular order and called forth great enthusiasm. The first was when the students, through their representative Orville S. Poland, unveiled and presented to the Seminary a striking portrait of Adam Clarke Works, for thirty-five years a teacher at the Seminary. The ovation to Professor Works, which followed, was prolonged and hearty. Later a portrait of Rev. Wm. Riley Benham, D. D., class '65, Genesee College, and principal of the Seminary from 1889 to 1893, was presented, also a portrait of Dr. Thos. J. Bissell for many years President of the Trustee Board and a most interested and efficient worker for Seminary interests along many lines, and the founder of the Bissell Bible Prize. All the above now hang on the walls of the College Chapel.

Announcement was at this time made of the presence in the audience of a gentleman who was a student in 1832, the first year of the Seminary's existence, and yielding to a demand which would not be refused, Mr. George Sherman of Penn Yan, N. Y., came to the platform with a stride and sprightliness which exhibited none of the decrepitude of ninety years. Mr. Sherman remained at Lima through the larger part of the Jubilee, apparently interested in and enjoying everything. Dr. S. A. Lattimore, head of the department of chemistry in the University of Rochester, was called to the platform and briefly addressed the meeting. From '63 to '68 Dr. Lattimore held the chair of Science in Genesee College.

In due order the part of the program was reached which had been assigned to the Jubilee Class, our guests of honor. At present it is the stated custom of the Seminary upon Alumni Day to show special hospitality to such of the surviving members of the class which graduated fifty years before as will attend the Commencement Exercises, and to assign them a special place upon the program of the day and at the Alumni Banquet. In 1857, only lady graduates were recognized as Seminary Alumnae, although gentlemen were graduated in other courses of which

GEORGE SHERMAN

A Student in 1832 in attendance at the Jubilee

no record remains. That year the program shows only fourteen graduates, a surprisingly small class when it is remembered that the Seminary at the same time enrolled 727 students, 373 males, and 354 females. Of those graduates nine were known to be living at the time of the Jubilee and of the nine, five were upon the platform this other beautiful Junè Tuesday fifty years later. Those present were Mrs. Cynthia A. Copeland Boswell of Ocean Grove, N. J., Mrs. Martha Hollister Barnard of Lima, N. Y., Miss Mary E. Jenks, Owego, N. Y., Miss Margaret M. Kimball, Lima, N. Y., Mrs. Ruth Merwin Coney of Albion, Mich. It was whispered with evident interest among the ladies that one of the class of honor, Miss Kimball, was wearing the very gown in which she graduated fifty years before and that, too, with only the slightest alterations in style and fit. Rev. Jas. I. Boswell, D. D., of Newark Conference, who was a student in Genesee College in 1857, was present with the class by special request to participate in the exercises. He arose and held before the audience a card bearing the following, which he read:

THE LADIES' EXHIBITION

Genesee Wesleyan Seminary

Lima, New York

Tuesday Afternoon, June 23, 1857

ORDER OF EXERCISES

Music.
Prayer.
Music.

1. Salutatory—Catharine C. Allen, Benton.
2. Where Hast Thou Gleaned To-day—Angie Brown, Lima.
3. Our Daily Paths—Cynthia A. Copeland, Clarendon.
4. It is Written—Martha M. Hollister, Batavia.
5. Not so, It was Not So—Mary E. Jenks, Berkshire.
6. La Belle Genesee—Sarah L. Magee, Groveland.
7. 'Tis Not So in Heaven—Mary M. Kimble, Lima.

Music.

8. Our Native Land—Mary E. Markham, Rush.
9. Bow Beneath the Rod—Ruth C. Merwin, LeRoy.
10. Beyond—Charlotte E. Proseus, Sodus.
11. The Three Worlds—Catharine C. Allen, Benton.

Music.

12. Why Do We Strive?—Martha Van Marter, Lyons.
13. Menscheuhoffnung, Julia A. Parker, Pultney.
14. Think for Yourself, Act for Yourself—Emma Van Voorhis, Mendon.

Music

15. "Discord with Discord Hath Its Music," with valedictory addresses —Louisa Bannister, Phelps.

Dr. Boswell said:

I hold in my hand the Program of the graduating exercises of the young ladies class of the Seminary fifty years ago. It is printed as "The Ladies Exhibition." Fourteen were on exhibit then, and but five are before you, older in years but youthful in spirit on this memorable occasion. I shall read the titles of their essays and as each name is called, each lady will respond and bow to the audience as in the olden days. (This was done.) And now I am asked to represent the class—a Herculean task and I am not Herculès—so like a wise man, I shall call for aid.

Mrs. C. A. Boswell rose in response and read extracts from a letter from the valedictorian of the class, the late Mrs. Louise Bannister Ayres. The letter was written for the Thirtieth Anniversary of the Class and contained a prophesy for the Fiftieth Anniversary. The letter was marked by beauty of thought and expression. She also read extracts from a letter from another member, Miss Martha VanMarter, of New York City, who had been chosen to speak for the Class but was detained by her duties as Editor of our "Woman's Home Missions." Mrs. Boswell followed with a tribute to Miss VanMarter's useful career. She spoke with gratitude of the privileges which she herself had enjoyed in early life as a student of the Genesee Wesleyan Seminary, and paid a tribute of affection to her teachers, especially to Drs. Seager, Cummings and Bennett, to Prof. Wells, and also to the Preceptress, Miss Lapham.

Dr. Boswell then resumed his remarks:—"Fifty years ago I was a student in Genesee College, on the Hill and a host of pleasant memories rise before me. The Faculty were men of marked ability. There were President Cummings, who in after years became President of Wesleyan University, and then of Northwestern, and William Wells, who went to Union College and in age has retired, honored and loved, and Prof. Alverson, who made his mathematical marks upon our tender brains. He was once a student in the Seminary and for a time its Principal, and his grave is a few minutes walk from this place. Among the students were Bishop C. H. Fowler and Prof. J. Dorman Steele, whose scientific text books have brought him fame and fortune, and Hannah Case, who became preceptress in the Seminary, and best known of all for a brief period was Belva Lockwood, the first and only woman candidate for the Presidency of the United States of America. She missed that high office by only a few million votes, but the name of Belva Lockwood was sounded by the trumpet of fame through the Republic from ocean to ocean.

The Seminary as I recall it fifty years ago was in the height of prosperity. The catalogue registered 784 students. Many of them were present only during one term, but the actual attendance was something over five hundred. The Principal was Prof. Charles W. Bennett, who went in after years to Syracuse University and thence to the Theological School at Evanston. The students were gathered mainly from Western New York, and some of them struggled with poverty. Plain dressing and high thinking was the rule, and good manners prevailed.

The social life was very pleasant. To be sure, if a boy wished to see another boy's sister he had to meet her in the Steward's parlor (so the rule said), but then there were receptions and accidental meetings when one had to be polite, and concerts in the College Chapel where each young man was expected to buy two tickets and use them, and then we had eyes to see each other and tongues to talk. Coeducation was a good thing then as now. The discipline of the school was firm and kind and the students were trusted, and proved worthy of the confidence placed in them.

How vividly I recall the graduating exercises fifty years ago. That bright June afternoon with the chapel of College Hall crowded with the youth, beauty and wisdom of Lima and the region round about. The dignitaries on the platform, the music floating through the room and out of the open windows, the sweet girl graduates, each of them in white, reading with that "low sweet voice," which is an excellent thing in woman, from her ribbon-bedecked essay, words of sentimental wisdom—"Dreams—idle dreams" now—but—History repeats itself.

One of the fair young essayists I recall most vividly. The title of her essay was "Our Daily Paths," but little did I then know what a volume of meaning was in that plural and very personal pronoun "Our," and through what scenes of joy and sorrow, tears and laughter those "Daily Paths" would lead us for now these four and forty years and will lead us till "Death do us part."

What a religious atmosphere rested on the Seminary in those happy days of my boyhood. Ever may it rest there! Those sermons listened to by the students who crowded the chapel on Sunday afternoons, those prayer meetings in the Seminary Chapel and that Revival of religion which turned the steps of so many heavenward! There was work done for Eternity as for Time. Character abides; earthly knowledge is precious, but passing away.

You who are young in years—fear God, live well, aim high, work for the welfare of others, and have that cheerful spirit which springs from the firm faith that all things work for good to those who trust in Him.

And now, Hail and Farewell.

At this point the chairman, Dr. Howard, recognized the presence in the hall of the Members of the Board of Trustees, who had adjourned to pay this visit to the Alumni. The Rev. Edgar P. Hubbell, president of the Board, responded and announced that the Trustees had taken a certain action which it would be their pleasure to communicate through their Secretary, Rev. Dr. Webster, and permission having been accorded, he read the following:

Address of the Board of Trustees

The Trustees of Genesee Wesleyan Seminary at Lima, N. Y., in annual session assembled at the Seminary June 25, 1907, beg leave to report to the Genesee Conference, and the friends of the Seminary everywhere, that a year of unusual prosperity is closing with the present Commencement, and our Diamond Jubilee; that these evidences of awakened interest extend over several years, as shown by the steady enlargement of the student body and increase of current income; that the celebration of the conclusion of seventy-five years of actual teaching in the Seminary is attracting wide-spread attention and satisfaction, and will no doubt add a permanent impetus to all branches of work in the institution; and that the attempt to establish a Diamond Jubilee Fund of not less than seventy-five thousand dollars—one thousand dollars for each golden year of our Seminary's history—has been well begun and will be pushed forward to completion at as early a day as possible.

In making these declarations the Trustees are not unmindful of some misconceptions which are likely to arise, and which may already have arisen, prominent among which is the idea that the effort to establish our Jubilee Fund would be limited to a single year. Quite to the contrary, your Trustees took action at the beginning which should cover as many years as are necessary to accomplish the result, and definitely committed itself to a campaign of not less than three years. Whether it be long or short is in other hands than ours, and depends upon the liberality and promptness of the response to our appeal.

The need of not less than seventy-five thousand dollars is immediate

and urgent. Enlargement is a necessity. Improved facilities are demanded. Resources which shall put us abreast of the best must be had. Every dollar added in endowment or otherwise makes effective many other dollars already invested. On the priceless foundations already laid by the sacrifices of the fathers and the accomplished history and achievements of three quarters of a century, must we, their sons, build a new section in the superstructure. This generation must not be without its laurels.

It is the plan of our trustees that the Diamond Jubilee Fund shall include several important particulars.

First in the Alumni. They have been welcomed to a leading part in the undertaking and they have chosen to provide new and extensive athletic grounds, to be crowned at length with a Gymnasium building. Encouraging beginnings have already been made, but only beginnings. The Alumni Association, it is expected, will perfect its organization and extend its appeal until funds are provided in sufficient amounts to justify the large outlay which their generous plans will require.

The Professor Adam Clarke Works Chair. This endowment will require one-third of the total amount, viz., $25,000. This veteran educator, whose name has stood for thirty-five years in the catalogues of the institution as the teacher of natural sciences, is more widely known and devotedly loved and admired than any other, not only because of the unexcelled excellence of his work, but because of the long period of his service. It will be a joy to his friends everywhere, we believe, to aid in perpetuating his name and work in "The Adam Clarke Works Professorship."

A new library building. What defect can be more conspicuous than the lack of a suitable place for arranging books and studying them, especially in a literary institution? And yet this is the humiliating defect with which we are struggling, which grows more embarrassing as the splendid library buildings spring up in every town and city about us.

We deem it unnecessary to enlarge upon the needs of Genesee Wesleyan Seminary, except to acclaim its imperative need, in addition to all this, of General Endowment, by which its income shall reach a point where our modestly paid teachers may not feel obliged, after a brief sojourn with us, to go on to institutions which have funds for large salaries.

Adopted, June 25, 1907, and read by the Secretary of the Board at a meeting of the Alumni Association as directed by the Board.

Attest: MELVILLE R. WEBSTER, Secretary. E. P. HUBBELL, President.

The chairman next introduced Mr. Charles A. Greene of Rochester N. Y., Class of '61, veteran Horticulturist, Editor of the "Fruit Grower," a monthly which has attained a circulation of 120,000. Mr. Greene admirably met the wishes of the Committee which invited him in confining himself largely to reminiscences, of which he had an endless store.

Before printing the address we introduce the following excerpt from an editorial in the "Fruit Grower," in the issue of July, 1907.

Events of Human Interest at Lima, (N. Y.), Seminary

This famous institution of learning has recently celebrated its seventy-fifth year. A full week's programme was offered to its vast army of students, working in every part of the world, from India, China and Africa to the frozen regions of the North.

I cannot remember having enjoyed any day of my life more than that devoted to the recent alumni gathering of Lima Seminary. I was a student there in 1861, at about the time of the beginning of the Civil war. As I met the older students on the piazza of the seminary, as I walked about the old play ground, as I looked upon the venerable walls of the

building and upon the trees that I had helped to plant, as I sat listening to the music of the band, watching the gatherings of the various classes in groups expanding their lungs and exercising their bodies in the most fantastic positions, giving class yells, seeing aged men with white hair and bowed forms, former students of this institution, wandering about like ghosts, mingling with recent students full of youthful ardor and hope, I recalled most vividly my boyhood days, many of which were passed amid these familiar scenes. My heart was made to thrill with recollections of the past and hopes for the future. I was led to ask myself whether I had been dreaming for forty years and whether it were possible that I was no longer a boy.

Address by Mr. Charles A. Greene

Yesterday I was playing golf with a former student of this seminary, now a teacher in a college at Lincoln, Nebraska. Some one has said that golf is a game in which a man chases a homeopathic pill around a 200-acre lot. I speak of this to call attention to changes that are taking place in this age. What would you have said if your father and mother had played golf at the age of sixty-three years? If my father had played this game at such an age he would have been in danger of being locked up as a lunatic. Think of Socrates playing golf, or Julius Caesar or Methuselah.

Changes have also taken place in the conduct of ladies. When I was a boy young women donned those old-fashioned poke sunbonnets, and with modest eyes cast down upon the pathway before them, modestly and quietly moved through life. Now the young woman fastens her gaze upon a star, and says to us men, in the voice of an automobilist, "get out of the way or you will be run over." There is no more notable change of modern times than that in the sphere of woman's activities. She is everywhere met on the active stage of life, in business, in literature, in art, and in science. I look forward with confidence to the day when we shall see a woman Governor of the state of New York and a woman as President of the United States.

I have forgotten many events that occurred on these grounds forty years ago. I have forgotten many of my old playmates. I see before me today in this gathering only four men who were students here at about the time I began my studies. I have forgotten many of the pranks that the boys played upon me in those days of long ago. I have forgotten the name of the girl who sat opposite me at the table in the big dining-room of the seminary. I have to confess here that after having passed the potatoes, turnips, cabbage and parsnips to this young lady daily for three months I never became acquainted with her, and cannot remember ever having saluted her as I passed her on the street. But there are those with whom I associated here forty years ago whom I have never forgotten and never shall forget. I allude to the teachers of forty years ago. Blessed be their memory. Next to my father, my mother, my brothers and sisters, I love and cherish the memory of those teachers of my boyhood days. We call this pile of clay and stones Seminary hill: we call yonder building of brick and mortar the seminary, but this is not speaking truly or accurately. The seminary is not the building. Lima Seminary now and ever has consisted of its teachers. During the season of vacation there is no seminary here; the life, the strength, the virtue has gone out of this place when the teachers have departed.

I wish I had the ability to pay a fitting tribute to the worthy but very poorly paid teacher. Assuming this to be a feast, and that I were called upon to make a toast, I would hold high in my hand the glass of sparkling water, and say here is to the good old teachers of the past: Peace to their memories. In imagination, if in no other way, let us place garlands of the brightest flowers upon their graves.

THE BOY ON THE FARM IN OLD DAYS WHO WENT TO LIMA SEMINARY

I have a special reason for bringing to your minds the boy on the farm, cut off from the association of the villages and the cities, as he appeared forty years ago. My father's farm was located off from the main roads, two miles from the nearest village, six miles from the nearest railroad and twelve miles from the nearest city. The center of education and culture in that locality was the little cobblestone school house, with one cracked corner, perched on a knoll in the open country, surrounded by woodlands, meadows and fields of grain.

My father's farm was one of the finest in the world. It was a beautiful place and a happy home. I shall ever have pleasant rceollections of this farm home and this farm life of my early childhood. My father and mother were leading members in the village church and my mother sang in the choir. My brothers and sisters, who were older than myself, were educated and cultured. Our farm house was often the scene of social gatherings, attended by many of the Lima Seminary students. But as for myself, I was as green as a cucumber. How could it have been otherwise. I had never been away from home over night, and never seen any other ctiy than Rochester, and that very seldom. I had no society except that of my own family, the neighboring boys, and the farm hands. I was tall beyond my years, awkward and diffident.

Who made my boots? The village cobbler. No one wore shoes in those days. The boots of the farmer's boy were of marvelous construction, but not designed for beauty of outline. Who made my clothing? Often my mother. I can remember that my collars, which I wore only on Sundays when at church, were ill-fitting and ever distressing me. One side of the collar was ever attempting to climb over my left ear. I was constantly outgrowing my clothes, my trousers being from six inches to a foot too short. Who cut my hair? I never remember going to a barber, for there were none within twelve miles. My hair was cut by my father or one of the hired men, or went without cutting altogether. Every one used hair oil in those days, strongly scented. You could distinguish the approach of a friend by the smell.

In those early days, which were pioneer days, although I did not realize it, when the brooks and streams were full of fish and the woodlands full of game, a visit made by me to the home of a neighboring boy a mile distant, was of as great importance as a trip today to Boston or Philadelphia. A trip to the village was of as great importance as going to the circus, and a journey to the city of Rochester, perched by the side of my father on a load of potatoes or wheat, was as great an event in my boyish history as a trip to Europe would be today.

I pursued my studies at the district school with all the vigor possible. As a small boy there I was bulldozed by the larger pupils year by year, until at last I found myself the big boy of the school. I remember the first day the school opened. It was the last day that I ever attended the district school. The good teacher came to me with some trepidation inquiring what studies I desired to pursue. When I mentioned algebra she shook her head sorrowfully, and confessed that she was not able to teach it. Then my parents realized that I was a candidate for Lima Seminary, and forthwith I was despatched to that famous institution.

I have been thus particular in describing the condition of the farmer's boys in order that I may tell you that these were the boys who entered the mill at Lima Seminary and were there ground and ground, filed, smoothed and polished, rubbed and snubbed, and finally, through the work of this seminary, were turned out teachers, lawyers, doctors, preachers, bishops, presidents of colleges, presidents of railroads, mayors of cities and possible United States senators and members of Congress.

My father's farm was nearly midway between Lima and Rochester, N. Y., only seven miles distant from Lima. On a clear day we could see the Lima Seminary building from a hill on my father's farm.

My father, in common with many other farmers in Monroe county, in-

vested one hundred dollars or more in the Lima Seminary when it was first started. This was a wise move, since it made the farmers feel that they were part owners of the Seminary. Since they were part owners, it led them to send their children to Lima to be educated, whereas possibly if they were not thus interested those children might not have been so well educated. Lima seemed to us to be the center of education and of culture thoughout our part of the state.

I was the youngest member of my father's family, therefore I was constantly hearing of Lima through my older brothers and sisters who were attending school there, and through the frequent visits of students from the seminary, who often visited at our house.

At the age of sixteen I engaged a room in the seminary in conjunction with a neighbor's boy. We furnished all, or at least a part of the furniture of this room, and were boarded in the seminary. It was a great change from the monotonous farm, where I seldom saw anyone but my own family and the hired men, to the active and bustling seminary town, surrounded by thousands of bright students, many of them coming from distant states.

At that time, Lima was the seat of our Methodist College, as well as the preparatory school known as the Seminary. It is my opinion that this was the date of the highest prosperity of Lima Seminary. Every room was occupied and yet more students boarded outside the institution than inside. The class rooms were crowded with students. One of my classes was taught by a Miss Brown, later well known in this city as Mrs. Case; another class was taught by Professor Black, another by Professor S. A. Lattimore, now of the Rochester University; another class by Professor Weils, and another by Professor Gleason, of Bergen, N. Y.

This was during the early days of the Civil war. I remember one day, when Professor Wells' class was filled with students, Dr. Reed, the president of the college, came in and whispered to Professor Wells. After the president left the room, Professor Wells rose excitedly and exclaimed, "Boys, Fort Donaldson is taken. Let us give three cheers." Then the boys almost took the roof off of the building.

While the greater number of students were at Lima in dead earnest after knowledge, as might be expected there were a number of students who were there principally for fun and frolic. This latter class were engaged in many escapades. A dead woodchuck was discovered one day lying on the forked prongs of a lightning rod which extended above the door of the seminary. As the weather was warm, the innocent woodchuck soon became offensive. We were compelled to sleep with woodchuck and eat woodchuck. Finally, the seminary autorities offered a reward of five dollars to any boy who would climb up and bring down the offensive corpse. A worthy student, who was working his way through college by sweeping out rooms and other work, finally risked his life in climbing up the little rod, over the slippery tin dome and further up to the forked tips where the woodchuck reclined.

The superintendent of the seminary at the time I was there was a most worthy man, but one who did not understand the nature of boys, and did not get on well with them. He was ever spying on the boys and endeavoring to get the better of them, but seldom succeeded. The students were required to be in the building at 9 o'clock, and if they were not in at that time, they would find the doors locked against them. The superintendent discovered that some of the wild students were out late at night, and were drawn into an upper window by a rope attached to a strong basket. Desiring to outwit the boys, the professor himself appeared at the proper place and gave a signal the same as the other boys did when they were out late and wanted to get in. Soon the basket was lowered and the professor jumped into it, whereupon he was drawn halfway up, where he was left until rescued by his family.

On another occasion the bad boys would roll a cannon ball the whole length of the hall through the dormitory division, making a terrible

racket. The superintendent would sometimes steal up the stairway in his stocking feet in an attempt to discover the culprits. The boys frustrated this effort by setting tacks, heads down, on the lower steps of the stairs, to the great discomfort of the professor, who first got the tacks in his feet, and then when he sat down to pull them out he got them in his pants. After this the professor always wore shoes. Then the boys had another trick ready for him. The cannon ball was heard rolling again, and the professor dashed up stairs and got the ball in his hands, but he dropped it quicker than he picked it up. Why did he drop it? It had been heated almost red hot over the boys' stoves.

The hall of the college building was on the second floor, and there was the bell rope connecting with the college bell. I am told that some wicked boys procured an old hungry horse, bandaged his feet in cloths and partly led and partly pushed him up the stairs to the college chapel. Then they fastened the bell rope about the poor old horse's neck, so that the rope was tight when the horse's head was high in the air. Then they placed a box of oats on the floor, and every time the horse put down his head for a mouthful of oats he rang the bell.

But I think that the meanest thing that the students did was to visit a peach orchard to the westward, carrying off the farmer's peaches. The students would generally select a rainy day for this expedition, then the farmer might be expected to be cleaning up his wheat, reading his newspaper, taking a nap, or was otherwise diverted from watching his orchard. But this was scarcely meaner than the rushing of the rooms of the boys who had grown obnoxious by assuming airs or better clothes than the average, or by some other peculiar offensive personality. On these occasions the bed would be sprinkled with cold water, the stove would be taken down, and the stovepipe, with all the other furniture would be piled on top of the bed. While I was never rushed by the boys, they broke in one day and carried off a bag of ginger cookies which my good mother had made at home, and had sent me, fearing that I did not get enough to eat at the common table.

I remember the first evening party to which I was invited as a student at Lima Seminary. I had never before attended such a scene of festivity, therefore I asked my elder sister how they acted on such an occasion. She told me and among other things said I must be careful not to detain any one person a long time in conversation, but that I should pass on after a brief salutation to others, and allow others to do the same. When I arrived at the place I hesitated some time about entering the giddy place, but finally I plucked up courage and entered the doorway. My embarrassment led me to believe that every eye in the room was fixed upon me. I noticed also that some of those looking at me were laughing, whereupon I put my hand up to my tie to see if it had become loosened, pulled down my vest and raised my hand to my hair to see if it had become mussed up, but it had not. It was pasted perfectly lovely as usual. I had trouble with my hands and feet. I never knew before that I had so many hands and feet. They were continually getting in my way. It was needless for my sister to tell me not to hold any one individual in lengthy conversation. My tongue was so twisted and my mouth so dry, I could not have given an alarm of fire if the building had been in danger. I suffered agony.

Here I want to say that while the farmer's boy at the seminary was often awkward and gawky at the start, as I was, he soon put on the accustomed polish, and it was but a few weeks until he could scarcely be distinguished from his more favored associates.

There were two literary societies, one the Amphyction, of which I was a member, and the other the Lyceum. You may be surprised to learn that no Amphyction considered it possible that there were any worthy members in the Lyceum, and members of the Lyceum held precisely the same views toward the Amphyctions. New students were continually badgered into joining one or the other of these societies

with the assurance that if they did not join the society favored by the solicitor they would fall into the hands of wolves or forever be dishonored.

Many years after my experience at Lima I became a business man at Rochester, and there often drifted into my office old Lima students. In this way and in other ways, I have learned of the important positions in life which Lima students have filled the world over. There are many of these old students in that city occupying high positions, and there are many in almost every other city of this state. They may be found in the missionary and business fields of China, India and other distant parts of the world. This is a good showing for farmers' boys, for most of these students were from the farm. There is no better material for the world's work than an educated farmer's boy.

I was recently spending a few weeks in Washington, D. C. Since my hotel was near the Metropolitan church I made that church my home during my stay, and formed the acquaintance of Dr. Frank Bristol, the pastor. When he learned that I was from Rochester, he told me that his father and mother were both educated at Lima Seminary, and that they used to live on the Ridge Road, near this city. I knew that a former Lima student, Dr. Huntley, a very successful Methodist preacher, had been preaching in a Washington church, therefore I inquired about him after a service at the Metropolitan Church. I was told that he had preached at this church for many years, but that now he had retired. At present he was simply a member of the church, attending regularly.

The election of officers of the association for the coming year concluded this crowded session. It resulted as follows: Pres. F. W. Allen, Rochester, '96; Vice-Pres. Raleigh W. Holden, Rochester, '95; Sec. Mrs. Louise B. Keating, Lima, '92; Treas. Prof. J. Hart Kinsey, '92; Necrologist Miss Thisba S. Carter, Lima, '68.

The usual Alumni Banquet was found entirely impracticable. For several recent years the largest available dining room had been found far too small for the numbers desiring to attend and considerable study of the problem led to the conclusion that the Seminary could best contribute to the social enjoyment of the noon hour by advising and seeking to promote class and group banquets, basket picnic lunches and, when requested, furnishing accommodations for them upon the campus or in the buildings, and this plan was fairly carried out.

In the Seminary Dining Room the table assigned to the Jubilee Class and their invited guests was profusely decorated with roses and their Golden Jubilee colors and with the Class numerals in evidence, and every attention and honor was paid them.

Of one of the picnic dinners—that of the Class of '79—the permanent secretary, Mrs. Lottie G. Ford, furnishes this brief minute: "By a majority vote the class of '79 held its Jubilee Reunion in picnic fashion —a regular Dutch treat—upon the campus, as near as possible to the old 'date' cut into the stone of the College foundation. Nine were present out of a class of twenty-five and a tenth one appeared after the snap shot was taken. The circle was increased by at least seven who were in school when we were but who were not 'seventy-niners,' and by one son of '79. Letters were read from members who longed to be with us but could not and the class poem of twenty-eight years ago was read by the class poet. There was one death to report, that of Elon F. Mills in Buenos Ayres, S. A., October, 1902. Of the six of the class who were

made three by the bonds of matrimony four were present, the other two being engaged in Y. M. C. A. and Y. W. C. A. work in Los Angeles, California."

At 2 p. m. Dr. Howard called the Association to order in the Assembly tent to which the crowd had already gathered, drawn by the music of the Honeoye Falls Military Band. At once the chairman introduced the Hon. John S. Whalen of Albany, Secretary of State, who had been unable to meet his engagement to make an address upon Lima Day. The Speaker happily adapted himself to the situation and in his address exalted alike civic righteousness and popular intelligence as bulwarks of the state. He made special reference to the evils of child industrial slavery; he spoke of the state as a social, an industrial and a political institution and added, "Of the social state I know nothing. The business state is too stupendous for me, and politics I leave for politicians. I am not a politician. I never worked a day at the polls; never paid a dollar to campaign expenses; never asked for a vote and never talked to a political boss." Mr. Whalen closed with a tribute to the Seminary.

The hour had now arrived which had been set down for months, for the Alumni Oration by Bishop Chas. H. Fowler of New York City. This eminent Alumus came to the Seminary in 1853 and remained a student on Lima hill until his graduation from Genesee College, class of '59. While presiding at the Bradford session of Genesee Conference, October, 1906, he had met the request of the Committee with a most cordial promise to be present at the Jubilee and to do all in his power to add to its interest. Later, at his home in New York, he had repeated his expressions of good will in conversation with Dr. Poland, and even after the illness which laid him aside from his official duties, he declared his purpose to be present even if he could not speak at length. It was only as late as the month of May that in a letter he relinquished his expectation of attempting the journey, and then it seemed better to the Committee to let the announcement of his name in connection with the Alumni oration remain as it had been for months and as all had hoped it would be carried out.

At the request of the Trustees, Bishop Berry came to the rescue and organized a platform meeting. To this he drafted a large number of the Alumni and other friends who were in attendance and guided so deftly the thought of the audience in the lines of reminiscence and optimistic outlook as to make this one of the most valuable services of the Jubilee. Among those called were Pres. H. F. Fisk, D. D., Principal of the Seminary from 1868 to 1872. Judge Wm. A. Carter of Avon, class of '76, Wm. H. Jason, D. D. '85, President of the State College for Colored People, Dover, Del., Dr. Jas. I. Boswell and Dr. S. A. Lattimore who had spoken in the forenoon.

During the progress of the meeting Dr. Poland asked permission to announce two gifts of $1,000 each which had just been made to the Seminary, one from Mrs. Sarah Ocumpaugh of Rochester and one from Mr. Alton M. Blake of Naples. Bishop Berry improved the opportunity to speak very strongly concerning expansion and endowment as the pressing need of the Seminary.

One of the most interesting incidents of the afternoon was the call from the chair for students of the various years of the Seminary's history, beginning at the first, 1832. The responses were a double surprise, by showing, first, how large a proportion of the audience had been at sometime students at the Seminary, and by showing, secondly, how large a number were present from the early years of its history. Besides Mr. Geo. Sherman of '32, there were Wm. H. Annis of Rochester, a student in '40, Mrs. Sophronia Wood Gould of Rochester, in '45, Miss Eliza Morgan of Rochester and Seymour Johnson of Avon, in '47, Mrs. Mary Bristol Yerkes, Grand Haven, Mich., Mrs. Wm. H. Depuy, New York City, in '48. From 1850 the numbers began to multiply so rapidly that the Jubilee Class, that of '57, were crowded well forward among the moderns.

At the close of this delightful session, music, greetings, reunions were again in order. A large crowd gathered on the Athletic field to witness a very spirited ball game between the Semnary team and the Seminary Alumni Star team composed of star players from visiting alumni. Twelve innings determined the victory to the Stars by a score of five to four. The game abounded in sensational plays. During the sunset hours of this golden day the buildings, campus, athletic field presented a spectacle which cannot be soon paralleled. Everywhere were throngs, and joyous and excited groups, and the greetings of people who had not met for years, often for a generation, were at no time finished. When and where people took their evening meal was not apparent, and at the beginning of the band concert the tent and the adjacent campus were a mass of humanity in which no one seemed a stranger or without a personal special gladness.

At 7:30 o'clock the Rev. E. H. Latimer, D. D., class of '62 and senior member of the Board of Trustees, called the assembly to order. The Hon. Edgar E. Clark of Washington, D. C., who was scheduled as the first speaker, was necessarily absent. Mr. Clark holds the position of Interstate Railway Commissioner under appointment of President Roosevelt. In answering the invitation to speak upon this occasion he very cordially consented, making but one reservation, "Imperative official business." Two weeks before the Jubilee he sent the following letter:—

INTERSTATE COMMERCE COMMISSION

Washington, June 12, 1907

Dear Mr. Congdon:—

I have your note of the 10th, and I am sorry to be obliged to say that I must give up the anticipated pleasure of being with you at the Jubilee exercises during the latter part of this month. Imperative business engagements which can not be set aside require my presence elsewhere at that time. I am sorry and disappointed that this is so.

Had it been possible for me to be with you and present a few remarks I think the theme of those remarks would have been in the line of encouragement to those who, like yourself, have devoted their lives to educational work, based on the fact, to which I gladly testify, that the influence of your work goes through and influences the entire lives of those who, perhaps at the time, do not appreciate as in later life the

benefits that they are receiving and the foundations which they are laying for the future. I should suggest to the younger students the importance of making the most of their time and of deriving the highest possible benefit from the all too short period of life which can be devoted to the acquirement of school education. There is much of education that will later come to them through experiences in life, and those experiences will in the main be tempered by the degree of earnestness and energy with which they apply themselves to their school work and to the best possible use of their time.

I shall be with you in thought during the exercises. I congratulate you all upon the splendid record of, and work done by the seminary, and extend the fraternal greetings of a former scholar therein.

Yours truly,
E. E. Clark.

To the delight of everybody, Dr. Gillies consented to stand in the breach. Dr. Latimer introduced him as the "coming Bishop," and he spoke as follows:

The New America

Not information, if you please, but inspiration. Not so much for the purpose of citing facts as for the purpose of inciting acts. In spite of years of arduous study, there are just about three definite dates that cling to the walls of my memory. But what of it? Any attempt to measure the beauty of Homer's Odyssey with the yard stick or to weigh the glory of Raphael's Transfiguration on a hay scale, would be not sense but nonsense. The simplest school boy that ever lived can compute the number of dead at Balaklava but it took six hundred warriors to charge into the mouth of the guns, and a poet to break the alabaster box so that the odor of the ointment fills the house of our being. I hate botany, and I always did. It reduces the violet to a mere tomb of dead leaves and botanical statistics, while it leaves out of account the most marvelous thing of all, its heaven-born glory. And I conceive the purpose of historical study to be, not the massing of dates, but the amassing of character. The years that have gone are not dead beads upon a lifeless string; they are living limbs on a living tree, up through which pour the vital forces to these years which are limbs higher and later.

The Greek philosopher stated a universal truth when he said to the mothers of that home-land, "feed your children, not on milk, but on the memory of the fathers." The other Greek, a young warrior, put the same truth in terms of subjective being, when he said, "The trophies of Miltiades will not let me sleep." "Man shall not live by bread alone." The consecrated blood of yesterday is seen to be the moral and social capital of today. "We live in deeds not years; in thoughts not breaths; in feelings not in figures on a dial."

I have made these general preliminary statements because I have in mind three things: a general survey of our nation's achievements; a concise statement of our nation's problems, and a prognostication of our nation's future. A big task, did I hear you say? God Almighty points us to big endeavors, and man grows great by attempting great things. Consider first, the nation's achievements. We are rejoicing in a century of marvelous territorial expansion. We entered the nineteenth century a little strip of land, bounded on the north by the British possessions, on the east by the Atlantic, on the south by Flordia, and on the west by the forest primeval. We swept over the threshold of the twentieth century a world power, reaching one hand toward the ice floes of the Arctic, the other toward the palm groves of the equator, and planting our feet on the islands of the sea. Our national progenitors had not the slightest conception of the magnitude of the continent on whose fringes they hung. The fathers of Massachusetts Bay once decided that population was never likely to be very dense west of Newton, a suburb of Boston.

And the founders of Lynn in the same state, after exploring ten or fifteen miles, doubted whether the country was good for anything further west than that. Some of the progenitors' descendants, after the lapse of years, have about as inadequate a conception of the size of the continent.

I remember reading from the pen of Dr. Strong this striking statement: "Lay Texas on the face of Europe, and this giant, with his head resting on the mountains of Norway, with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across northern Italy and have his feet in the Mediterranean." I say the statement was striking, or it at least struck me. It pushed back our national horizon with amazing rapidity. And I have found the same facile pen pushing it back even farther. "Take five of the first class powers of Europe, Great Britain and Ireland, France, Germany, Austria and Italy; then add Spain, Portugal, Switzerland, Denmark and Greece; let some greater than Napoleon weld them into one mighty empire, and you could lay it all down in these United States west of the Hudson river once, and again, and again, before you come to the Pacific." Yes, and then you could drop it into the Pacific, and it would float six months before it came to the end of the United States and its territory. The last land you leave on the northwest passage to the pole is the land of which we are a part, and just as soon as there comes a good thaw, we are going to run the stars and stripes upon the pole itself. We all have heard, long years ago, of the citizen who was asked to bound our country. And we all remember his significant reply. "The United States are bounded on the north by the Aurora Borealis; on the east by the rising sun; on the south by the south pole, and on the west by the day of judgment." Do not be afraid of taking his answer too seriously. That man was not a wit, but a seer. He was stating the present in terms of the future. He was a prophet, not a clerk. And so was the great statesman who manifested his greatness in a declaration which survives the changes of time. Was it not Henry Clay? He was found by a fellow traveler standing out under the skies with arms folded, and head bowed to one side, listening. The traveler asked him, "Clay, what are you listening to?" and he replied, "I am listening to the tramp of the unborn millions." He, too, was a prophet as well as a statesman, with ear atuned to the march of invisible hosts. And we may be, if we partake of the same spirit. Put your ear to the bosom of mother earth today; let the whir of the world's machinery die away into silence. Listen, and you will hear the tramp of generations yet unborn, marching steadily up the hill of intellectual and moral achievement.

We are rejoicing, too, in a century of marvelous mechanical progress. If that national progenitor of a century and a half ago could re-appear on earth today, he would think himself in a different world from that in which he had the privilege of living. In fact, he would be in a different world. A century is not a very long time. Only a little while ago I had a visit with a young lady of ninety-seven summers, and I found her one of the most sprightly and charming young ladies I have ever had the privilege of meeting. She told me, with a smile of perfect confidence, that she intended living on this earth at least ten years more, and I see no reason why she shouldn't. A century is not a very long time. But it is long enough to stagger the student of our national history with the record of material contrasts. Let me state just a few. When that national forefather traveled from New York to Boston he was jolted there on horse back in five long days. When you go from New York to Boston, you are swept there over smooth rails in five short hours. When he wanted his noon-day meal on the journey he stopped at a wayside hostelry and lost much valuable time in the process. When you want that same meal, you slip into a palace dining car and eat a dinner thirty-five miles long. He powdered his hair, and wore a wig; now powdering has been stopped—by the men. He wrote his epistles with a

quill pen and sprinkled them with sand to let them dry. You speak your communication into the phonograph and let the stenographer reproduce them as she will. When he wanted to sow the seed or reap a harvest, he swung his way through the waiting field in the strength of his own mighty muscle. You sit on sulky plow or a reaper and binder and ride all the way from seed time to harvest. Then you change horses and ride to the mill. When he wanted to give the public the news he produced a few scattering copies on a miserable four-page sheet from an old hand power press. When you want to give the public the news, you push that great roll of paper up to that great web press, connecting the paper to the press, push the little electric button, and then sit down and rest while that groaning, whirling, whirring giant prints, cuts, pastes, folds and vomits forth three hundred thousand four-page papers an hour. When he wanted to go calling after dark, he lighted with difficulty his tallow dip and encased it in its precarious frame and went out into the darkened street, stumbling along until the wind blew out the light; and then felt his way to her home by the light of the love in his heart. And it ought to be said that he always arrived. When the young man of today starts out on love's pilgrimage, after God has enshrouded the earth in darkness, he steps out into streets spilled full of blazing orbs by the inventive genius of man, and finds a literal fulfillment of the promise, "And there shall be no night there." When your forefather went to war he fought with an old flint-lock musket and a wooden ship, though, bless God, that wooden ship was sometimes a Bonhomme Richard which could conquer and take the vessel which sunk it. When you go to war, you fight with automatic firing Maxims and a steel turreted Oregon that can encircle the globe without displacing a screw. When he wanted to communicate with his friend on the frontier he sent his missive by messenger on horseback; and that messenger took nine days to go from New York to Pittsburg. You step to that little box hanging on the wall of your office, put the receiver to your ear, talk with your friend in Chicago, and while you speak at two o'clock in the afternoon he hears you at one o'clock the same afternoon. Even the sun cannot keep up with our giant strides. Was it Emerson, who said? "Hitch your wagon to a star?" We have out-Emersoned Emerson in his wildest dreams. We have hitched our wagon to the sun, moon, and stars. We have harnessed the lightning; frozen the air; bottled the steam; put the rivers to work; transformed force into power, and with all nature harnessed to our car we are sweeping through the infinite heavens.

But we have also begun to learn the eternal lesson. All this may mean death and not life. Ten thousand Chicagos do not give you an Athens; a myriad of New Yorks of the present order would not produce a New Jerusalem. How many of our multi-millionaires would it take to equal a Socrates? How many modern politicians melted into one would be necessary to give us a St. John or a St. Paul? How many thousand miles of steel rails must you put into a crucible to take out a Paradise Lost? We are building everywhere, but the question persists in beating upon our brain, is it of the wood that went into the tree on Calvary? The smoke of a hundred thousand manufactories and mills is ascending toward the heavens. Is it acceptable incense in the nostrils of Jehovah? Is our inward worth keeping pace with our outward welfare?

I am asking these questions because they lead us to the door of the moral problems which confront us. Some of you gray-haired veterans have known troublous times. You have seen dissension and war, hatred and bloodshed, disaster and suffering, death and slaughter. But I aver with the intensity of a conviction that you never beheld a day when the national atmosphere was so charged with storms that threaten the very existence of our nation. Emma Goldman and her horde of red-handed followers stalk among us like ghosts in the night of time. The vulture

of mammonism tears at the vitals of our nation. The blind Samson of enfranchised ignorance continues to push at the pillars of our temple. Two billion, two hundred million dollars a year are diverted from the channels of legitimate trade to create paupers, criminals and insane and to burden our shoulders with a load of unnecessary taxes.

The problem of capital and labor has grown into the problem of the plutocrat and the socialist. The black slave has ceased to trouble us, but the black man is still in our midst, with increasing difficulty of economic and social adjustment. Men who stand for individual integrity cooperate in committing corporate evils that curse our lives and hinder our progress. The alien is coming to our shores in such multitudes that his assimilation threatens our national life. Now, do not misunderstand me, my friends. I am not stating these facts because I believe the world is growing worse, or that the hand writing is on the wall of our nation's banquet hall. With the good old colored preacher I want to say, "I'se not a pessimist, I'se an opossumist." With all my soul I believe that old bit of poetry,

"Truth forever on the scaffold;
Wrong forever on the throne;
But that scaffold sways the future,
And behind the dim Unknown
Standeth God within the shadow,
Keeping watch above His own."

We are not a doomed race, and neither are we facing toward the dark. But it is no time for invertebrate optimism. There is a false tradition that God Almighty takes care of children, fools, and the United States. That theory is the covenant of destruction. Every civilization has its destructive as well as its preservative elements. Our boasted greatness can vanish like the morning star before the rising sun. Our marvelous powers can be devitalized in but a few short years. America could soon become the ruins of a past glory, with a Jeremiah weeping over her ashes, with the carrion feeding on her carcass, and the night wind moaning over her grave.

Let me state in plain terms our one guarantee to national progress, our one assurance of national hope. If the past does for us anything at all, it teaches us that our only salvation is in fidelity to truth. Thomas Carlyle cried to England, "Woolwich grape-shot will sweep clear all streets, blast into invisibility so many thousand men. But if your Woolwich grape-shot be but eclipsing divine justice, then—yes, then is the time come for fighting and attacking. As many men as there are in a nation who can see heaven's invisible justice and who know it on earth to be omnipotent, so many men are there who stand between a nation and perdition?" We need a Carlyle with his warnings today. Our nation was begotten in a prayer of personal religion. It was born from the truth of personal liberty. It became a man in the power of personal equality. Only as it continues in harmony with eternal truth can it march to the fulfillment of a glorious destiny. There is our flag. Except it stand for truth it is nothing but a bit of rag flapping in the breeze. There are our laws. Except as they are in accord with the laws of life, they are sounding brass and tinkling cymbals.

The past teaches us that our salvation depends upon truth that is divine. I mean the recognition of truth as from the Divine. I am not preaching, nor do I intend to. I am trying to follow the logic of life to its ultimate conclusion, the authority of the throne of God. Atheism and Americanism are exclusive conditions. The men who stepped on the shores of Plymouth Rock based their hopes on a God above. The man who led us from an Egypt of servitude, through a desert of despair, to a promised land of national greatness knelt in the snow at Valley Forge and prayed to a living God. The man who guided us from the

quicksand of dissension to the rock of national unity, Abraham Lincoln, declared with clear cut tones, "I base my faith on Almighty God." Leave that behind and we are lost forever.

And our only salvation is in truth incarnate. Truth in action is always a biped. Principles are useless until they are planted. Truth plus a man equals a world nearer heaven. Our national history proves the claim. Freedom was born, not in the tea-filled harbor of Boston, but in the patriotic hearts of a few colonial farmers. The review of the abolition of slavery is but a study in biography. The principle of equality slumbered and slept. Then a boy in a back room in Boston printed the statement, "I will be as harsh as truth, as uncompromising as justice." Then a youth, whose legs were too long for his clothes, stood in a southern city, shook his fist at a slave block and said, "If I ever get a chance I will hit that institution and will hit it hard." Then a young Boston lawyer mounted the platform of Faneuil Hall and dared the threats of the mob. Then a young mother surrounded by crying children put her heartache into an "Uncle Tom's Cabin." Then a young tanner from the Mississippi valley put on the epaulettes and went to the front. Then two million heroes answered "Here" to the call of duty.

Why, it is the American eagle! A composite American eagle, if you please—with Lincoln the gleaming eye, Phillips the screaming voice, Grant the tearing talons, two million six hundred and sixty-six thousand nine hundred and ninety-nine blue clad men the unyielding body, Garrison and Stowe the outstretched wings. It was this composite eagle that winged her flight past the mountains of idle indifference, against the north wind of a sneering world, above the gray cloud of southern secession, into the blue heavens of human equality, to rest in peace on the mountain peak of national unity and personal equality. So the ministry of memory is a call to duty. "Patriotism is not only a contagion but a care." "Pedigree ought to be a pledge of performance." The personal element is the guarantee of progress. We pass our bills, but bills cannot do it. We make our laws, but laws cannot do it. We form our organizations, but organizations cannot do it. The hope of our land is in men of power and women of purity, lives of loyalty and souls of sacrifice—hands unstained by tempting bribe, minds exempt from selfish thought, hearts as pure as driven snow.

In this is our hope and our need, and the supreme ministry of this splendid school whose anniversary we celebrate today has ever been the supplying of that need. Out of these halls for seventy-five years have gone a multitude of strong scholars, to teach the truth and let in the light. But, better even than that, out of these halls have gone a host of strong men and noble women, to live the truth and to serve country and God, making nobleness and heroism epidemic. May that ministry ever continue, to change only as it becomes stronger and fuller. Because of what our nation has been; because of what that nation may be, shall it not be said of every one who leaves these halls—

"True to all truth the world denies;
Not tongue-tied to its gilded sin;
Not always right in all men's eyes,
But faithful to the light within."

The concluding address of the evening was given by the Rev. Ward B. Pickard, D. D., pastor of the Richmond Avenue Methodist Episcopal church of Buffalo. Dr. Pickard when a student, was one of the large number who at various times have carried on their studies at the Seminary while also performing the duties of a pastoral charge, and he chose to speak of those characteristics which differentiate Lima from many schools, making it a blessing to those to whom securing an education is beset with peculiar difficulties. And there were very many

among his auditors who from their own experiences could have attested the truth of his utterances.

The following is but an outline of his address:

It is well to remember that Genesee Wesleyan Seminary has a special mission to many young people, a mission that is not fulfilled by any other institution in this part of the country. In the first place, it offers the advantages of a boarding school to many who need the life and atmosphere of a Christian home while pursuing their studies. That the boarding school has a distinct and important function in the training of a large and growing class of young people, is becoming more apparent every day. Methodism needs just such an institution and if we were to be so short-sighted as to let it go down, its place would be filled by some one else. May that day never come. I believe in Genesee Wesleyan Seminary because it stands as a signal of good hope to many belated runners in life's race for education. The public school is not always a congenial place for the young people whose classmates, unhindered by circumstances, have outrun them by several years. Lima has been a haven of opportunity to many ambitious but delayed young people who have entered its classes, where age contrasts are not so marked as to be depressing, and where its teachers by insight and experience are fitted to deal hopefully with those in whom ambition's fires persist in burning even after the years have gone swiftly by. Many a man has made his preparation for college in the old "Sem" who would never have had the courage to persist without its opportunities and invitations. And let it be remembered that the need for such a school increases rather than diminishes each year.

Our dear old Seminary pours light upon the path of the youth whose eagerness for an education is in inverse ratio to his ability to pay for it. Thank God for a preparatory school where poverty does not bring social ostracism and where brawn may be traded for mind training. What stories of heroic endurance and tireless trying and splendid achievement the walls of this honored old institution could tell if they were called upon to speak at this Diamond Jubilee. Before the student of large aspirations and small resources Lima stands with cheerful face and heartening attitude, offering him a chance to prove his worth and solve his problems. To all such Lima is a concrete expression of the gospel of optimism. It belongs to the "Cheerupidist" denomination. Students are never pauperized who are obliged to work their way through school, but rather enriched in all the elements of manhood and womanhood. A school that encourages such young people will never lack for men and women who in after years will reflect honor upon their Alma Mater. It pays to shed the glow of a sane and wholesome optimism over the lives of the "parvopecunious" young people who deeply need, amidst the depressions of discouraging circumstances, the tonic of good cheer.

There are multitudes of successful workers who will never cease to thank God for the larger hope with which Lima inspired them.

LITERARY SOCIETY DAY

Before the early morning hour announced, the halls of the four societies, put in holiday attire, were opened to former members and to friends generally, while the members themselves were "At Home" to all comers. At ten o'clock two Jubilee Publics had been arranged for, that of Ingelow-Lyceum in the Assembly tent, and that of Browning-Amphictyon in College Hall. The places had been settled by mutul agree-

ment, the programs arranged in each case by joint committees of the respective brother and sister societies, and were carried out almost exactly as printed below.

Reunion--Ingelow and Genesee Lyceum Societies

Assembly Tent, Wednesday, June 26, 1907

10:00 A. M.

PROGRAMME

Selection.....

Honeoye Falls Military Band

Prayer.....

Vocal Solos..... { A Rose / The River and the Sea

Wm. E. Beeney, Rochester, N. Y.

Address.....

Mrs. Clara B. Tiffany, Syracuse, N. Y.

Address.....

Rev. W. C. Jason, Dover, Delaware

Reading.....Selected

Arthur M. Claffee, Rochester, N. Y.

Address.....

Dr. Alfred Mercer, Syracuse, N. Y.

Vocal Solo.....Selected

Miss Belle C. Chapin, Lima

Address.....

Hon. George Raines, Rochester

Selection.....

Honeoye Falls Military Band

Of the addresses given in this section only that by Mrs. Clara Bristol Tiffany of Syracuse, Class of 1889, has been secured for printing. Her theme was:

The Twentieth Century Woman and Her Activities

Mrs. Tiffany said: ''It has been my privilege to see some of the beauties and wonders of this glorious country of ours, from the pearly sands bathed in the stormy Atlantic to the golden sands of the old Pacific. I have seen the sun sink to rest on the broad prairies of the west: hide himself behind the fir-clad hills and snowy mountains of the northwest, and melt into the limpid waters of the Golden Gate. I have gazed with reverence upon the magnificent mountains that guard the traveler's western way like nightly sentinels, reminding us of the infinite unchangeableness of Him whose loving care is over His people, even 'as the mountains are round about Jerusalem.' I have watched with

FALING HALL

ecstatic delight the witching little cascades, that in most unexpected places come dancing down the outside, as delicate and silvery as the wavy tresses of Undine at times, and again leaping down to meet the Oregon with a rush and roar like Kuhleborne in his wrath. But of all the sights, of all the years, nothing has so thrilled me and filled me with girlish delight as the scene before me at this moment.

"Our minds wander back to that wonderful June of '89, when we stood in old College Hall giving the parting words of motherly counsel to the youthful undergraduates upon whom we gladly and yet reluctantly left the burden of society and school work. Because we live in deeds not years, in heart throbs not in figures on a dial, to some of us it seems an age has passed since that time—not that we have done great deeds, but our lives have been so full of little deeds and deep experiences; while to others, no doubt, it seems as only yesterday, so swiftly has the smooth current of unchanging events and quiet pleasure borne their bark onward.

"If to some of us in all the joy of this glad reunion day there is an undertone of sadness because of loved faces missed that we have lost awhile, we can look forward with hope to that gladder reunion day when not one dear one will be absent, not one familiar voice silent.

But today we live our old lives o'er,
We clasp once more the quick responding hand,
We wade in jokes no others understand.
Our fish-lines into Memory's pond we throw,
For stories which were left there long ago,
(Which like most fishy ventures, as is known,
Through many changing years may possibly have bred and grown:)
We bind again the old time friendships fast,
We fight once more the battles of the past,
But mid the tears and smiles which heaven outsends,
Our hearts still beat as sisters and as friends.

"In reviewing my mental columns to find the most appropriate subject to bring to you today, I remembered that I was to represent an organization named from one who has given much of sweetness, of beauty and of inspiration to the world of thought, and whose noble womanhood also found expression in little deeds of love from day to day.

"I remembered that I was to represent an organization that was christened by that peerless woman, Frances Willard, who by self-sacrificing devotion to a righteous cause made for herself name and fame in every country of the globe, and has been honored above all other women in her own land. Neither did I forget that I represent an organization that has sent out its daughters by the hundreds and by the thousands into the secluded walks of life—that most of us are to fortune and to fame unknown and have found our greatest work in helping to make the homes of a nation. It seemed in view of all this, that I could find no subject more opportune than "The Twentieth Century Woman and her Activities," particularly her place in the political arena.

Mrs. Tiffany then spoke of the degradation of woman, and of her long continued struggle against seemingly insurmountable obstacles to secure her present position and opportunities for education and advancement. "In fact," she said, "if women had not been forced into many a hard fought battlefield to obtain the rights that were naturally and legitimately their own, I doubt if they would ever have been able to contend for any of man's special prerogatives.

"To seek the ballot seems to me like tramping over stubble-field in search of thistles, when ungathered roses are beneath our feet. I believe that American women should enlist in politics today as those brave wives and daughters of the Confederacy enlisted in the southern army during the awful struggle from '61 to '65, their hearts and brains enlisted while the husband and father went forth to active conflict. How-

ever, there is less danger to the state or to the home from the suffragette than from another class, the would-be society woman.

"What the nation needs today is brave women. Not suffragettes nor social butterflies. What the nation needs today is real old-fashioned wives and mothers.

"It was Mary Washington who gave us George Washington. Until we have single hearted, unselfish mothers again, we will never have clean hearted, clean handed, unselfish men to administer the affairs of city, state and nation.

"As women of the twentieth century then, I invite you to enter politics intellectually—to study political questions that you may be better sisters, wives and mothers. You will find the official organs of the different parties with their platforms the best text book for this study, although you may find yourself as seriously puzzled as I was during the last campaign. So many planks in two of the platforms were identical that I failed to see the great issue at stake, and I couldn't help wondering if the feminine mind was incapable of grasping the present political situation, or if Mr. Dooley was right in declaring that 'After all, the great issue before the American people today is whether there are more Dimmycrats or Raypooblicans.'" Then followed a brief statement of the position of the Democratic, Socialistic, and Republican parties from their own standpoints. The speaker mentioned the tyranny of the trusts, the pathetic child labor question, the unsolved immigrant problem and the awful legalized liquor evil, holding captive not only those who fill drunkards' graves and their neglected families, but nearly every public official from village deputy to chief executive of this nation, "until today Old Glory waves—not 'over the land of the free and home of the brave,' but over the land of the captive and the home of the coward." She said, "as a woman, seeking information for other women, I ask, in all candor, if that party whose proud boast it is, that it has had absolute or partial control of this government for forty-six out of the past forty-eight years has any responsibility for these evils. In our own and many northern states the party pledged to abolish this last gigantic evil stands convicted of absolute inertia. In the south it has made a better record. Today nearly every state south of the Mason and Dixon's line is fast becoming a Prohibition state.

"In Missouri there used to be a large section of swamp country known as the sunken lands. Here the mosquito, the frog, the lizard, the water moccasin—all evil, creeping, slimy things—helds way. The land was useless and valueless and only the pure white water lily seen sometimes on the black surface showed the latent possibilities under changed conditions. The people of this region, what few survived, were ill with malarial poison. By and by, they put in a drainage canal. Gone are mosquito, lizard and water moccasin; gone is the death-dealing malaria; the people are healthy and happy; the land rich and fertile. Do you see the point?

"I believe a woman would see that if the wages of husband and father were spent in buying food and clothing for his children instead of over the bar of the American saloon, child labor would soon cease to be a necessity. If the immigrant did not find the temptation of the open saloon almost as soon as his feet touched American soil, he would have an opportunity to become an honest American citizen, instead of going to join the anarchistic army of the unemployed. If the drainage canal of the prohibition of the liquor traffic could be put in every state of the Union and united by the Federal government, much of the impurity and poison of the political swamp would be eliminated. Thank God, the way has been found to accomplish that result even in the doubtful states. The place has been found where the Christian republican, the honest, God-fearing democrat, the Christian socialist, and the broad-minded intelligent prohibitionist may all unite to overthrow this monstrous iniquity.

"We have reached a crisis in our national history. Our grandmothers were true to their trust in '76; our mothers did not fail in the great conflict from '61-'65; we women of the twentieth century *must not fail* now. We must send men forth with heroic courage to fight the principalities and powers of combined greed and graft and impurity—to fight financial wickedness in high places.

"One cold winter night, a few years ago, a ship was wrecked near a fishing village in the north. The crew jumped into a boat and rowed to shore. A dozen yards from the beach the boat grounded on a sand bank; the fishermen ran to help and the sailors threw out a rope. The men pulled with all their might, but were unable to move the boat. Then the wives took hold and pulled too, but still they could not drag it off. At last the children took hold, some of fathers' smocks and mothers' gowns, and they all pulled together. The thing was done. The boat slid over the sand-bar, and the shipwrecked mariners were saved. Ah, that is the way! With children whose moral muscles have been moulded and strengthened by an intelligent consecrated motherhood to grasp the rope at the first opportunity with the golden standard of patriotic, American manhood 'irrevocably established.' With a long pull, a strong pull, and, please God, a pull *all together*, we'll not only land the clean-government life boat, but we'll save the sinking Ship of State."

During the same hours the following Program was being carried out in College Hall:

BROWNING-AMPHICTYON

DIAMOND JUBILEE SOCIETY DAY

College Hall, Lima, June 26, 1907

Program

Vocal Solo.....Miss Barton
Invocation.....Rev. M. C Dean
Vocal Solo.....Miss Marian Williams
Address.....Ella Salome Wilcoxen
Reading.....Miss Bessie Hallock
Address.....
Hon. O. F. Williams, Ex-Consul of Phillipine Islands
Amphictyon Song.....
Address.....Dr. F. H. Coman
Piano Solo.....Mrs. Alida Taintor Squires
Extemporaneous Speeches.....Old Members
Vocal Solo.....Florence Smith

Miss Ella S. Wilcoxen was very felicitous in representing Browning. The following are some of the reminiscences in which she indulgeed:

Reminiscences

Dear Brother Amphictyons and Sister Brownings:—

When I received the invitation to speak to you today I said, "No, I'm too busy, I cannot go," and then I put myself back in the old Browning Hall and remembered similar conditions and the responsibility resting upon the officers, and I repented and said, "I'll let everything go and speak for them."

It is my purpose to give you a little talk merely on some reminiscences of those days, reminiscences of the old Seminary life, of the Browning Society and of the Faculty. *Those* days—how long ago were they? Not so long ago. I'm reminded of an incident in my class room. When questioning my class in physiology about physical exercise, the talk drifted into gymnasium work, and a pupil confidently affirmed he could always tell whether a woman had ever taken gymnasium work. To test the class I asked how many thought I had ever taken any. Some were confident I had, others that I had not, each giving good reasons for their conclusions. Among those who thought I had not was a little fellow who hesitated to give me the reason for his belief, and who only did so on my assuring him I would not be offended, then, looking up into my face, he said—"I just know you never had any gymnastics for I don't believe they had any gymnasiums in *them* days." "In them days"—how long ago were "them days?" Twenty-two years ago I stood upon this platform and read an essay entitled—"The Proper Study of Mankind is Man." I've been studying him ever since and don't understand him yet. Twenty-two years ago my sainted mother sat just there before me and listened to the efforts of her young daughter, twenty-two years ago my friend Dr. Ferguson and I stood upon this platform and received the prizes. We have received many since but I doubt if any we valued more than these. But the Browning Society, what of it in "them days?" It was a little school of life in itself. Here we learned to carry responsibility for an organization. We girls felt that it was all on our shoulders, and it was. If we did not carry it, it would go down. Here too, we learned to rely upon our own efforts, to exercise our own wills for the performance of tasks assigned us. There was no teacher over us to force our exertion, but if the committee told us to write a poem or sing a song, we wrote a poem or sang a song whether we had an atom of poetry or music in us or not. We felt we simply *must* do it for our Society—a valuable lesson, well learned. And then the parliamentary law we learned. I well remember with what intense excitement we visited and consulted a lawyer down town when we suspected one of the girls had stuffed the ballot-box at an election of officers.

And the Faculty, how much they did for us. Not so much by what they taught us as by what they *were*. It is a pleasure to pay them this grateful tribute. I wish I had told them then, for from my own experience I know the joy of a student's devotion and appreciation. Just at the close of this present term one little fellow came to me and said—"Say, Miss Wilcoxen, I live at 20 Pine Street." "Yes," I replied, "I know your address." "No, you don't," said he "for I've just moved and I want you to know where I am so you can be sure to let me know if I can ever do anything for you." We teachers know how much such things mean from students and so today I gladly pay my tribute of gratitude to dear Prof. Works, enthusiastic Prof. Davies, motherly Mrs. Rice and dear little Miss Terry. We hold them in grateful remembrance for their fashioning influence on our characters.

And still again I look back reverently at the religious life of the old Sem., so deep, so warm and yet so broad. I remember how kindly the "little Baptist sister," as they called me, was treated and never once, during all the years I was here, did anyone try to influence me to become a Methodist. Had such an effort been made, it would have turned me against the institution, but the broad Christian spirit won my heart.

I knew nothing of the Seminary when I came and my mother only knew it had the reputaion of being a good place for young people, and that my Aunt Elizabeth Lapham had once been Preceptress here, and so she sent me. But there was a wise Providence in sending me here just then when my Christian life was just beginning to grow, so that in in this warm, spiritual atmosphere I might become strong and able to withstand the storms and bitter opposition which came in later years. Here that faith took deep root which has grown with the years, and be-

cause of the faith nourished here, I can not only look back twenty-two years with grateful heart, but I can look forward twenty-two years, even far into eternity and see nothing but brightness, nothing but glory.

Ex-Consul General O. F. Williams represented the Amphictyon Society, of which he was a zealous member in 1865-6. We quote from his address as follows:

The Philippine question is clarifying under the mighty influence of our school teachers and the wise and benign administration of Ex-Governor Taft and his successors.

Benevolent assimilation is rapid, and the dreams of McKinley will become fact in the East Indies before our home people become reconciled to have the Philippines called a part of our republic. The Filipinos will be reconciled to union before we are, and local expansion caused by the attractive power of our national magnet in drawing American Continental peoples to our flag is likely to so divert national attention from Oriental fields as to make annexation undesirable, and leave the defense of autonomous government the desideratum.

The dreams and prayers of liberty-loving Americans will crystalize and foster a like spirit in the islanders. Our people will more fully appreciate the high privilege which is ours to become the father of republics, the brooder of nations; and the weak and struggling advocates of self government among nations less free will be nourished into strength and work like leaven in a lump. Then will the spirit of our motto manifest itself, and science and friendship dominate the motives of nations as of men.

We have too much work at home, and nearby, to justify continuous development either of areas, peoples or modes of government on the opposite side of our sphere. We may bankrupt our possibilities—charity begins at home. Safety suggests close friendship, guardianship, if need be; protection and defence if such must be: first of nearby American nations and, perhaps, ultimately as the centuries pass and our destiny becomes developed, of all America from the North Pole to the South.

Did time permit, I would delight in extending a description of the golden sands and spicy breezes of the most fertile, beautful and charming of earth's archipelagoes,—but assume as false every report in criticism and as a fact every report in praise, and yet I say we don't want the Philippines.

We have too much work nearer home. The assimilation of the one hundred thousand per month of the third grade foreigners now dumped on our shores is so like the Augean task as to balk the Hercules of modern civilization.

The Philippine Islands will be developed by European men and European money—the force whether for oversight or general management will be cheaper bought force than ours of America where grand opportunities so abound. American youth and energy will not willingly so cheat the wolf.

Common labor will be exploited, as for ages past, while our forces both of labor and capital will be expended, maybe exhausted or bankrupted, in equally attractive fields nearer home.

Then, my auditors, listen to the appeals of honor from which will come measures of pride and national and individual satisfaction greater and more glorious than conquest or colonization.

Let us hold and mould the destinies of the Philippines until our forces, by free schools, free speech, free press, and free church have prepared our Malay wards for self-government. Then, in words which will echo around the world, let us direct them to write their constitution and laws, unfurl to the breeze their flag, and we will abide in the offing nearby and protect our Malay protege from envious neighbors.

So will government of the people, by the people and for the people be laid, developed and established in the Orient, an honor vastly greater

for America and for each of her eighty millions of people than could come by our continued occupancy.

And then, oh Americans, study the vista! The Philippines thus established a republic, will ere long,—a tomorrow in history,—by precept and example become an entering wedge of self-government which will pierce the monarchial walls of Japan, Corea and China, revolutionize the hermit haunts of Asia; uncrown the monarchs of Europe and bring to the Eastern world the boon of equality of rights and opportunities among men.

Are you not pleased? Will not our nation and we all as individuals, parts and parcels thereof, get more glory and satisfied national pride thus than otherwise? "The mills of the Gods grind slowly, but they grind exceeding small,—and, though with patience we stand waiting, with exactness grind they all."

As each year brings its seasons, so each age brings its problems for solution! And if we do a part well every problem will be solved—the golden stairs will be built, and ascending, the world will be beautified and made better by heeding our motto, "Scientia et Amicitia Triumphant."

This morning, for the first and last time during all the week, the weather became for several hours unfavorable. During the progress of these exercises a wind arose and rain set in. Upon the arrival of Bishop Vincent to meet his engagement for the Oration before the Literary Societies, it was decided in accordance with his expressed desire to change the place of the afternoon exercises to College Hall, where as many as could do so secured admission; others disposed themselves into such social groups as they found congenial, but the rising storm held many at their homes and a less number were actually driven away from the exercises than was probable.

The afternoon exercises were opened with prayer by the Rev. Benjamin Copeland of Buffalo, '77. Following the prayer, the Diamond Jubilee Song was sung. This had been written especially for the occasion by Mr. Copeland, and we print it entire.

Our Diamond Jubilee Song

Rev. Benjamin Copeland, '77

O, tender ties, and holy,
That here our hearts unite,
In grateful memories golden,
And unalloyed delight!
Dear friendships so renewing,
Life's June returns again,
And fresh the founts of feeling,
As roses after rain.

God has been better to us,
Far better than our fears,
And blessings without number
Have crowned the circling years;
And now with joy o'erflowing—
Close nestling at her feet—
To honor ALMA MATER,
Her loving children meet.

We own her kindest mother,
And crown her noblest queen—
Upon her brow benignant
There rests a fadeless sheen;
The light of grace and learning,
Of Christly love and lore,
And hope serene and steadfast,
Aspiring evermore.

Her fame, secure, transcendent,
Her children's children share;
Her name, revered, resplendent,
On brow and breast we bear;
Her spirit, lofty, lowly,
Let us anew enthrone,
And strive, with ardor holy,
To make her aims our own.

If true to God, what matters
Where'er our work is done?
The sunbeam in the hovel
And in the hall are one:
Co-workers in one purpose,
Co-partners of one plan,
Each bears on stainless pinions
The love of Heaven to man.

Be ours the Master's portion,
Who found, where all seemed loss,
His kinghood in His serving,
His kingdom in His cross,

Enough, if He be with us
'Till time and toil be past—
Enough, if we may gather
Around His throne at last.

The oration before the Literary Societies was then delivered by Bishop John H. Vincent LL. D. of Indianapolis, who had taken the long journey to meet this single engagement. It was the vigorous and scholarly and inspirational utterance which would have been expected from this eminent educator.

We print the Oration entire.

Abraham Lincoln as a Student

First of all, I call your attention to the fact of the admirable education which began the career of Abraham Lincoln. A false impression on this matter has too commonly prevailed. The fact is that not one boy in a thousand has had, or is likely to have, as good, radical and really scientific education with which to begin public life as did Abraham Lincoln. Save the pity you lavish on Abraham Lincoln and bestow it on your own Algernons and Eduardos, sons of opportunity belonging to the present decade.

Abraham Lincoln's education for the most important years of a boy's life—the first nine—was conducted by a strong, wise, positive mother who, if not a great scholar, was both a sage and a saint. And this good beginning was most admirably supplemented by a wise and worthy stepmother. The two, mother and stepmother, could give lessons to mothers and educators today concerning the first nine and the following ten years of an American boy's career. Let us remember that education is not a matter of stately schoolhouses, expert tutors, professors, curricula, semesters and diplomas. Educational systems may hinder more than they help—if the largest and most important factor be left out—personality, the personality that appeals to personality. A true educator embraces inheritance, natural endowment, a keynote in character—struck early—a controlled environment, perfect self-reliance, reverence and the power of persistence. These elements lost sight of, educational methods of the most approved type are sure to be wasted.

The best school is one that early throws the pupil on his own resources until he forgets that there is any help except or without self-help. Abraham was brought up in a humble home. But he had a mother in that home. And he had the joy of life in the country—its sports, comradeships, exploits in field and forest, and some hardships, of course, but these seem harder to the one who reads about them than to the wholesome, joyful fellow who experienced them.

The log house was plainer than the White House, but I venture to affirm that Abraham saw many a day in the President's mansion at Washington when he would gladly have exchanged all its luxuries for the hard fare and loving face in the log cabin by Nolin Creek, in Kentucky, where a good mother, according to Ida M. Tarbell, taught her children "all the Bible lore, fairy tales and country legends that she had been able to gather in her poor life."

And Abraham was brought up in the free intercourse and good neighborship in which the strongest teaching factors were spontaneously active: where shopkeeper, farmer, shepherd, playmate, the village sage and the village fool became an unorganized faculty of professors engaged every day in drilling and preparing for real life the awakened, eager, self-reliant young individuality in shirt-sleeves and bare feet.

When your schoolhouse is ready and the teacher and his assistants engaged to make the school a success, you must find the right pupil—eager to know and grow. That pupil once found, usually the best thing a

school can do for him is to let him alone a great deal—furnishing the maximum of opportunity and the minimum of interference.

When the question is between the person to be taught and the institut tion that is to do the teaching, I think that all will agree that the secre- of success is hidden in the pupil and not in the school.

Seven-eighths of the skill, time, devices, ingenuities, incentives, energies, apparatus, of an efficient school are expended in putting the pupil in a receptive mood, with eager desire, unflinching purpose and the power of concentrated attention.

As for Abraham Lincoln, by his native endowment, by his fine balance of faculties, by his eagerness to know, by his power and persistency of will, by supreme common sense—seven-eighths of the power of a university were lodged and manifest in him before he entered school.

Nature made Abraham Lincoln a student before he opened the school house door. The boy's native power guaranteed success. His educational opportunities were insured. Good blood, abundance of fresh air, physical exercise, the wholesome restraints and incentives of necessity, a noble material environment, the open heavens, forests and hills and streams of water, a hint or two from the teacher, some accessible and very choice literature and not too much of it, the early acquired habit of reading and rereading with eager attention until the reality of life and the pages Abraham Lincoln fed on fashioned his style, which was always distinguished by directness, simplicity and strength.

As a boy Abraham Lincoln not only read, but he wrote out for frequent reading, for exercise in writing and for memorizing, long extracts from the books he did have. He used his spare minutes for reading in the field with his plow, at noon hours and in the long evenings. He picked up information. He discussed politics. He asked questions. He memorized poems and rare passages from speeches. He soon became a good speller, a good penman and an exceptionally fine story teller. As a young fellow he attended trials before local justices of the peace and when he could in the courthouse. He made political speeches. He wrote essays on temperance and on political topics. He wrote rhymes. He spent some time as a ferryman on the Ohio river. He made long trips on the Ohio and Mississippi rivers, visited New Orleans more than once and got insight into city life.

Abraham Lincoln as a boy was a practical fellow. He could rock a cradle in the home to help his mother. He could swing a cradle in the field to help his father. He was sincere, kind, honest, aiming always to be right, having a clear and keen sense of justice. He had power to deliberate carefully, to decide promptly and to execute faithfully. He represented in all his life what I may call straightforwardness. As a boy, a school boy, a playmate, a farmer, a boat hand, a lawyer, a statesman, a President—he moved straightforward.

Self-interest could not swerve him from a determined policy, friends could not move him, political leaders could not change him. Mr. Lincoln soon knew the American people—all classes of them. Mr. Barrett Wendell says: "At one time or another Lincoln had known on equal terms every imaginable kind of American, high or low."

He had this advantage, that he was brought up in the country, in a simple fashion, under wholesome restraint, free from the dissipating and distracting contacts of the city. Wise parents in the city put into their homes as largely as possible the simple life conditions of the country. It is a wholesome thing to do.

Mr. Lincoln turned his whole life into a school period. The best school compresses life conditions into a limited term, that while "at school" one may learn "how to live" always and everywhere. What circumstances and his own good native sense did for Lincoln in the last century a wise parental administration and sensible boards of instruction should do for our girls and boys today—training them to keep regular hours, to use the night for sleep, to form habits of manual labor, to read

the best English literature, to avoid superficiality and smattering, to put stress on reality as the end of life, and to early accept and courageously to bear responsibility.

That was Abraham's way! Fortunate fellow in these respects was that tall, raw, honest, studious, industrious fellow from Kentucky, Indiana and Illinois—Abe Lincoln! Trained to habits of industry, economy, steadiness—now fishing or hunting, now exploring, always breathing the fresh air, reading the best accessible literature and absolutely free from the contaminating influence of our modern sensational, tragical, blood-curdling and demoralizing stories and news columns, how rare the splendid educational opportunities of the boyhood of our great war President!

He was early introduced to a rich world of English literature. He read, and his limitations compelled him to reread, the great standards—Bunyan's Pilgrim's Progress, Robinson Crusoe, Aesop's Fables, the English Bible. He read Weem's Life of Washington, the Autobiography of Benjamin Franklin, a History of the United States, and later, when about eighteen years of age, the Revised Statutes of Indiana, belonging to a local constable. He had early access to the law library of Judge Pitcher, of Rockport. He attended all the court trials within his reach. He was a constant student of the English Bible. His mother lead him into this treasure house. He knew the land of Canaan and other Bible lands as he did Kentucky and Indiana. He knew that book of books, the wide sweep of its promises, the strength and sublimity of its doctrines and the gallery of biography it contains.

He had the simplicity that can ask questions, the eagerness to know that must ask questions, and the inventiveness and persistency that will find an answer to every question. He was too much in earnest as a man to seek to be ornate as a rhetorician. He aimed at service and used language for the good that might be gained by it.

In the January number of the Methodist Review for this year appears a remarkable article on "The Bible on the Tongue of Lincoln." The writer, the Rev. George T. Lemmon, shows what a surprising number of Bible quotations, illustrations, figures of speech and references appear in Mr. Lincoln's addresses, state papers and reported private conversations. The very style of his utterances is worked by the spirit and form of sacred writ. It was Lincoln's study of this literature that prepared him to appreciate the age in which he lived and to set forth as he did the justice and righteousness of God. It was not an accident that he who had to play the part of Moses in his deliverance of a race from Egyptian bondage, had in his boyhood steeped his soul in the story and the literature of the great Moses of Egypt, Arabia and Mount Pisgah. Mr. Lemmon, who attributes Mr. Lincoln's exceptional facility and effectiveness in the use of English to his familiarity with the English Bible, says: "This is the man who, proclaimed a boor by his foes, apologized for as a lucky illiterate by many of his friends, and even today reckoned by many as sadly deficient in culture, in less than three years from that farewell to his neighbors, by a few hours labor and by three minutes utterance gave to the world that Gettysburg Dedication which Emerson, Lowell and Victor Hugo unite in declaring to be one of the three masterpieces of human speech in the history of the race.

May I say in passing that it will be well in the next generation of Americans if both homes and schools really loyal to the republic shall insist more strenuously than ever on the training of our children in the contents, the spirit and the English of our precious and venerable Holy Bible. And also it will be well to emphasize Abraham Lincoln's mother's emphasis on three fundamental rules of boy life which she taught Abraham from the beginning: never to swear; never to touch liquor and never to lie.

Mr. Lincoln, according to his testimony, had less than one year of formal schooling. He said "I went to school by littles." But he was a reader—a great reader. He once said that he had read through every

book he had ever heard of in his part of the country for a circuit of fifty miles. But he was more than a reader. He was a thinker, an independent thinker, a reasoner; and he was a forcible talker and a doer of deeds. He was always too much in earnest as a man to seek to be ornate as a rhetorician. He aimed at service, and used language for the good that might be gained by it and the power that might be wielded by it. All true education is self-education. The school is of value only as it discovers or develops the ambition and resolves to make one a student on his own account. College faculties cannot make a man a scholar. Mr. Lincoln turned life itself into a college course. The soul of a school is in the pupil—not in the teacher—save as the teacher develops self-reliance and ideals in the student.

A rare boy, a rare man was Abraham. He was shrewd, tactful, humorous, speaking in parables. He knew men. He read them and was interested in them. Every passing day was a volume to Lincoln and he read it through and found knowledge and strength in it. The testimony of Lincoln's stepmother quoted by Miss Tarbell, Vol. I. page 44, is very interesting. "Abe was a good boy and I can say what scarcely one woman in a thousand who is a mother can say—Abe never gave me a cross word or look, and never refused in fact or appearance to do anything I requested him. I never gave him a cross word in all my life—his mind and mine—what little I had—seemed to run together. He was here after he was elected president. He was a dutiful son to me always. I think he loved me dearly."

Lincoln was more than a politician and statesman. He was more than a reverent worshiper of God. He was more than a professional lawyer. He was more than a lover of literature in wide ranges. He was a man, a loyal husband, a loving father, a generous and gentle friend, a genial, humorous and entertaining factor in society, and he was a man with a large outlook and a vigorous grasp on life.

The boy in our country with "everything against him," as the phrase goes, is as likely to turn out and turn up as the fellow with everything in his favor. He does not depend on favoring factors about him but on forces of resolve within him. He is not a "thing" to be fingered and fashioned by society, but a personality to whom society looks up with respect and reverence, a personality that gives tone to society. Lincoln was a product of rural western civilization in the borderland between the North and the South. His times educated him. He knew both country and town, river bottom and prairie, had been a captain of volunteers in the Black Hawk War, had served as rail splitter and farmer, as postmaster and deputy, surveyor, graduated in a lawyer's office, spent much time in the study of human nature in the courthouse; was a member of the Illinois State Legislature in 1834, '36, '38, and '40, concerning which someone said: "It is a school of parliamentary practice and experience that laid the broad foundations of the extraordinary skill and sagacity in statesmanship which he afterwards displayed in party constancy and executive direction."

Lincoln had, as someone says, "an abiding faith in the correct political instincts of popular majorities." He was himself free from guile, frank and outspoken. He couldn't be fooled and he couldn't be bought. It was honest young Abe that made honest old Abe. He was an example of simplicity, fidelity, humility, reverence and courage of the highest quality. God made the great man that we call "homely," but he was a whole man, wholesome and wholehearted. One word defines his quality and his policy. It is the word "straightforwardness." His homely face, rugged and ridged, was a wholesome face, revealing honesty and fidelity. At times it was radiant with humor; now and then shadowed by solicitude. His eye was clear and keen and softened by the kindness of his heart. He was a prince among men, a genius in his mastery of men—self-controlled, sagacious, generous, and there was enough of the saint in him to keep his hand outstretched and uplifted toward the God

of nations, the God of armies, and the gentle and loving Father of the whole race. His wisdom was of a practical and everyday type. He was a master in common sense, an uncommon endowment. A vein of sentiment stole through the rugged and unfailing wisdom of the man—the hero and the statesman that he was—and pathos the most tender and sympathy the most delicate found daily some form of expression. He represented really and effectively the so-called common people and in the practical way proved himself an uncommon man. In Grant, the reticent, were deeply hidden sense, skill, wisdom and dogged persistency. Lincoln was an American of the Americans—kingly and courageous. He was wise in silence, none wiser than he in speech, but wisest of all in action. He knew men and how to use them. He had reverence for God and knew how to trust Him. It was not in Lincoln's poverty and limitations that you find the secret of his success. Our present President, Theodore Roosevelt, having everything to begin with that Abraham Lincoln lacked at the start, proves that the level-headed son of a high and honorable house on whom all educational and social opportunities are lavished may be a brave, self-sacrificing and heroic soldier and statesman. It is neither money nor poverty that wins. It is manhood. And both Abraham and Theodore are good names to conjure by and commend to the boys of our republic.

It is well to erect memorial tablets, monuments and statues in a city. They vitalize dead history, turn the streets into a schoolroom, develop municipal and national self respect, repeat words of wisdom and create new political and civil enthusiasm. And all this is important because of the swelling tide of immigration. Do not be discouraged because of immigration. A very large part of it represents the doctrine for which our nation stands. These foreigners come to us for liberty. Many of them read our tablets and at once recognize the names of noble men we carve in marble or cast in bronze.

Will you permit a brief chapter of personal reminiscences? I was at City Point in March 1865, just at the close of the war, in the service of the Christian Commission, and on a visit to General Grant, whom I had known with some degree of intimacy at Galena, where I was in charge of the church which Captain Grant and his family regularly attended, and to whom with his fellow soldiers I was permitted in 1861 to deliver the farewell address on the occasion of their departure from Galena for the front. On Saturday, March 25, 1865, I received from General Rawlins an invitation to accompany him and General Grant as they called on President Lincoln on his steamer, the River Queen, at City Point. And on the same day I was invited to accompany President Lincoln and General Grant on their Sunday trip up the James river. For good and sufficient reason I was compelled to decline both invitations. But on Monday morning, March 27, at City Point, I saw a large part of Sheridan's force cross the pontoon over the Appomattox at Point of Rocks. I then called at General Grant's headquarters, where I found both President Lincoln and General Grant. The general introduced me to President Lincoln, and I had the opportunity of looking into the face of the war President. He looked old and weary—his eyelids heavy and drooping, his mouth large and homely, his eyes with a look of languor. General Crook just then came in, and the President, his face brightening into a mischevious smile, rallied Crook, telling the company Mr. Stanton's joke at Crook's expense to the effect that his sweetheart had betrayed him into rebel hands—for Crook had just been released by the Confederates. Mr. Lincoln then made an apology for having gone up the James river to review the troops on the Sabbath, and Gen. Grant stated that in Galena he never missed the Sunday morning church service. Both men seemed anxious to have it understood that they revered the Sabbath day. It was a worthy and beautiful tribute to the day, and it will be well for the republic if this emphasis shall everywhere be made in our land.

It was but a few weeks later that I walked in the great procession in Chicago, through the city hall, and looked again on the hero's face as he lay silent in death. And now the noble figure of Abraham Lincoln, transfigured and glorified in the heavens of our national memories and imagination, rises to the loftiest heights, and is radiant with a glory distinctively and forever his own.

What I most covet in connection with the memory of Abraham Lincoln is that the greatness, the wholesomeness, the straightforwardness and nobility of his personality may inspire the American youth of today to emulate his genuineness of character, that, like him, they may be thoroughly honest and courageous in fulfilling any and every mission in life to which they may be called.

At the close of Bishop Vincent's Oration a game of ball was called at the Athletic field, while at the same time a reception was tendered at the Seminary to former teachers. The second veranda, one hundred and forty feet in length, made gay with bunting, flags and a profusion of potted ferns, became an admirable reception hall, while the parlor and apartments of the Principal were opened for refreshments and for the accommodation of such as preferred to visit indoors. Rev. Dr. H. S. Fiske of Evanston, Illinois, Principal from 1868 to 1872, with Mrs. Anna Greene Fiske, class '55, Rev. Dr. Wm. H. Reese of Wellsboro, Pa., class '64, and college graduate in '68, Principal 1893-1894, Mrs. Anna Beebe Rice of Batavia, class '55, Preceptress 1881-1887, Miss Phoebe Van Benschoten, Preceptress 1898-1906, stood with some members of the present Faculty at the head of the receiving line, and a number more of the teachers, both of the earlier and of the more recent years, supported them. The occasion was full of interest. In numerous instances the greetings exchanged were between those who saw each other last perhaps in the old recitation rooms a score of years before. The meetings were none the less delightful for being altogether unexpected.

Personal invitations to be present at this occasion had been sent to all living principals and preceptresses whose addresses could be ascertained and a response had in each case been received. President Bridgeman, Principal from 1872 to 1882, was held by his own Commencement at Hamline University, Dr. J. D. Phelps, Principal from 1885 to 1889, was in charge of the Program at Thousand Island Park, Mrs. Eliazbeth Button Green, class '61 and Preceptress 1868 to 1880, was ill, and Miss Charlotte Chubbuck, class '58, Preceptress 1895-1898, had just been compelled to relinquish her position as preceptress of Wyoming Seminary for the same reason.

From the venerable Wm. Wells, LL. D., Principal 1862-3, came the following response by the hand of his daughter.

My dear Dr. Congdon:—My father wishes me to thank you most sincerely for your kind thought of him in connection with the Anniversary Jubilee to be held in June and greatly regrets that advancing years and failing strength will not permit him to be with you. He often thinks and speaks of the old days at Lima, and sends greetings to all of the many students and frends. Very sincerely yours,

Union College, Schenectady, N. Y. Alice Wells.

Mrs. Maria Hyde Hibbard, widow of the late eminent clergyman and author Dr. Freeborn Garrettson Hibbard, of precious memory, was

twice Preceptress, at first for two years during 1838 and 1839 and later four years from 1848 to 1857 inclusive. She is now living at Clifton Springs, N. Y., in exceedingly precarious health. Her letter was as follows:—

Dear Sir: Your letter of invitation to the Diamond Jubilee would have been answered sooner had my health allowed a reply without consulting my physician. When he returned he decided that though I am now in comfortable health the Jubilee, with all its precious memories of eventful years of the past and hopes and greetings of the present, would demand more strength than I can safely afford. Through all the years since my first connection with its interests, G. W. Seminary has held its place in my prayers and precious memories, renewed and enriched by meeting in life's varied duties those who confessed and honored in their lives the "Blessed Teacher" whom they learned to obey and love while students at the Seminary. The meeting of those loved ones in the Heavenly Home will be a Jubilee indeed! I am yours, with ever continued interest.

Maria Hyde Hibbard.

WEDNESDAY EVENING

The exercises were held in College Hall. The sharp gale which had arisen earlier in the day so far injured the assembly tent that extensive repairs were required. The evening exercises were opened with prayer by Rev. M. C. Dean.

The first address upon the program was by the Rev. Ward T. Sutherland, D. D., class '72, pastor of the First Congregational Church of Wellsville, N. Y. His theme was "The Extension of the Lima Idea," and he spoke as follows:

The Extension of the Lima Idea, or Religion an Essential Factor in Education

When Principal Congdon wrote me suggesting that I send him the topic on which I would speak this evening, it seemed to me that I could present no subject more appropriate to the happy occasion that brings us together than "The Extension of the Lima Idea." But as I see the throng of old Lima boys and Lima girls, who from every part of this land and from other lands have come back to this beautiful campus to greet old friends and live over again in memory for a few days the happy student life of long ago, and as I think of the many thousands of former Lima students in all parts of the world who are with us in spirit this Jubilee week, and who wish that they too might here be mingling with the comrades of "auld lang syne," I am impressed with the fact that "the Lima Idea" has already had a world-wide extension. Lima students have gone everywhere, and under the inspiration of Lima ideals and influences have everywhere made an honorable contribution to the world's higher life. The intellectual and moral dynamo centering on this hill has sent its currents of life and light pulsing this wide world over.

Nevertheless, it may be well to remind ourselves that Lima students and those whose educational opportunities were obtained in schools of what we call the Lima type, form but a small minority of the American people. The great majority of Americans have had their school training in the public schools, in which the conception of education divorced from religion has been dominant. Most of our neighbors, therefore,

have nothing in their memories of school days corresponding to what is most distinctive in our recollections of Lima. For it was our privilege to receive our training for life in a school whose founders believed that religion is an essential factor in education. The instructors in this seminary have ever been Christian men and Christian women. The atmosphere has ever been positively, attractively Christian. In consequence, when we were students here the ideals set before us had height as well as breadth. It has been the aim of the school to send forth graduates not only trained and equipped to do strong men's work, but with a high Christian conception of the service for mankind for which trained strength should be used.

We gladly recognize the wholesome moral and religious influence of a great number of genuinely religious teachers in our public schools. Their influence for good is, however, in part neutralized by the distinctively secular theory of education at present controlling our public school system. I plead tonight that we who know from experiences of our student days at Lima the value of the religious factor in education, shall do what is in our power to give to the young people of our public schools the benefits of the educational system under which we were trained.

We have come quite generally to acquiesce in the present secular system of public school education through the wide acceptance of three arguments. Two of these are unsound and the third is a half truth grievously overworked.

The first of these is, that the children in our day schools have ample opportunity for religious instruction in the home, the Sunday school and through other agencies. To bring religious teaching into the public school would be to do over again what is adequately done elsewhere. To state this argument is to answer it. The recognized agencies for religious instruction can at best reach only a part of the young people now in our public schools, while, if religion is an essential factor in education, the benefits of it should if possible be brought to all. Further, to confine all religious teaching and appeal to religious motive to a series of half hour lessons on Sunday is to foster the notion that religion can be kept in watertight compartments, to be opened and used only on Sundays, instead of permeating and directing the whole of life. To a school boy or girl school interests form the largest part of life. When we exclude an explicit recognition of religion from this great section of youthful interest, we foster the idea that religion is something apart and remote from practical everyday life, an other-world, ghostly thing. If we desire our young people to look upon religious motives as rightfully directing the whole life we should secure a prominent recognition of religion in that large section of youthful life passed within school house walls.

The second argument for a secularized public school system is, that to give religious instruction, or to recognize religion in any way in our public educational system, would be contrary to the genius of our government and to the spirit if not the letter of our state and national constitutions, which provide for the separation of church and state and forbid the establishment of a religion. But the founders of our state and national governments, in forbidding the establishment of a religion and the maintenance of a state church, had no thought of cutting the connection between religion and the state that had always existed since governments began to be. Our fathers reverently recognized that all governmental authority comes from God, is responsible to God and fulfills its function only as it does the will of God.

The thirteen original states of our country became a nation through the adoption in 1781 of the Articles of Confederation. The pivotal paragraph of this great instrument, in which the representatives of the several states accept the terms of confederation and definitely enter into union with one another as a nation, solemnly acknowledges the guidance

and sovereignty of God in all the events leading up to this great issue and therefore the divine and essentially sacred character of the government thus providentially called into being. Note the words:—"Whereas it hath pleased the great Governor of the world to incline the hearts of the Legislatures we represent in Congress to approve of and authorize us to ratify and confirm the said Articles of Confederation and Perpetual Union, know ye that we, the undersigned delegates, by virtue of the power and authority to us given for that purpose, do by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said Articles of Confederation and Perpetual Union."

Many citations might be made of passages in our colonial charters and of acts of colonial and early state governments and of Congress at the beginning of our nation's life to show that the builders of our republic, in separating the state from all sectarian forms of religion, had no thought of divorcing government from religion itself. I must not, however, trespass upon your patience, and I will limit myself to one further citation, taken from the "Ordinance of 1787 for the Government of the Northwestern Territory." This Ordinance was framed as a "perpetual compact" between the thirteen original states and the inhabitants of the territory, and as a basis of the constitutions of whatever states should be formed out of the territory. It was enacted by Congress at the very time that the convention to draw up our present constitution was in session and it accurately reflects the principles that the framers of our government deemed fundamentally important. The passage in this instrument with reference to public schools is as follows:—"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The founders of our nation, then, in the basic charter which they provided for the great western domain, founded the public school system expressly on the necessity of religion and morality, as well as knowledge, to the happiness of mankind. And yet there are those who claim that the genius and organic principle of the government that they founded forbids all connection between religion and the state, and especially all recogniton of religion in schools fostered by the state!

But the chief reason leading the American people to permit the secularization of our school system, is the fear that religion in the schools would take a sectarian form and thus do violence to the conscientious convictions of persons holding other views than those of the dominant sect or party. It is one of the most noble and praiseworthy traits in the American character that we are very reluctant even to seem to do violence to the conscientious convictions of any portion of our people. This sound and important principle should lead us to use the utmost care that all religious teaching and influence in the public schools should be as non-sectarian as possible. We have no right to teach distinctively Protestant or Roman Catholic doctrine in schools supported by Protestant and Roman Catholic taxpayers. I believe that we ought not to teach distinctively Christian doctrine to Jewish children at the expense, in part, of Jewish taxpayers. The religious teachings of the public schools should include only those great moral and religious truths on which Protestant, Roman Catholic and Jews agree. The problem of finding a religious platform for our educational system, broad enough to include all the great religious divisions of our citizenship, will be difficult, but the rapid and happy lessening of sectarian prejudice in recent years and the increasing good will and cooperation between the different religious sects leads us to hope and believe that it is not impossible of solution. We trust that the day is not very far distant when enlightened and broad-minded men of all types of religious thought will come to see that schools in which God is worshiped, His law of duty taught and the motives founded on our relation to Him are

fittingly recognized, must make better Protestants, better Roman Catholics, better Jews, better men and women.

We ought not to be deterred from recognizing and emphasizing these non-sectarian truths of religion in our schools, for fear of wounding the conscience of a minority. The state has a higher duty than regarding the conscience of the individual. The Roman juriconsuls laid the foundation of Roman jurisprudence on the maxim "The welfare of the people is the supreme law." And this is still the fundamental principle of government. Government rightly overrides the individual conscience when that conscience stands in the way of what the governing authority regards as the public welfare. We tax the member of the Society of Friends for the military expenses of the government, though he is conscientiously opposed to war. We compel the Christian Scientist to be vaccinated and to submit to sanitary and quarantine regulations, though he may be conscientiously opposed to the recognition in such ways of disease as more than an imaginary evil. We forbid polygamy to the Mormon, notwithstanding the fact that belief that plural marriages are right and in some cases obligatory is, or was, a part of his doctrinal system.

If a part of the people are conscientiously opposed to the recognition of religion in our public educational system, another portion of the people have an objection, at least equally conscientious and weighty, to a system that belittles religion by assuming that schools in which religious truth and religious motives are not recognized give an adequate training for life and an adequate preparation for citizenship. We submit that the consciences of believers in religion and in schools where religion is honored have as good a claim to consideration as the consciences of secularists who will have no religion, and of sectarians who will have none without their own special brand or hallmark.

Religion should have a place, and a preeminent place, in our educational system, because without the inspiration and direction of religous motives the object for which schools exist cannot be attained. What are schools for? To what end does education aim? Why does the government provide a system of popular education?

No definition of the purpose of education is adequate which does not include the training ot conscience and the culture of character. To impart knowledge, to train the mind to be quick and shrewd, this is not to educate. The school, to fulfill its mission, must teach what life is for and how its opportunities may be most nobly used. It must set before its pupils the highest ideals of manly and womanly character. And this supreme and crowning element in education cannot be given apart from instruction in religious truths and appeal to religious motive.

From the point of view of the government, the purpose of the public schools is to give preparation for citizenship. But the future voters of our republic need conscience as well as intelligence; they need to be good as well as shrewd. A school that gives no training to conscience and recognizes no religious basis of appeal to conscience, is not sending out a graduate-product equipped for citizenship and is not fulfilling the purpose for which public schools were established.

The subjects of study that have been added to our school courses within the past few years greatly strengthen the argument for an explicit recognition of religion. Many of us remember when our school courses were limited to reading, spelling, writing, grammar, arithmetic and geography. In these studies there was almost no food for thought. Scarcely an idea was generated by the whole curriculum. The knowledge attained was formal rather than real. It furnished the tools of knowledge rather than knowledge itself. By learning to read, write and cipher the scholar got the spoon by which he could afterward partake of endless intellectual repasts, but the knife, fork and spoon were not food. The newer studies, however, are rich in material for thought. And every vital thought, when you think it through, leads to God. Our schools

cannot long remain neutral, in view of the religious implications of these newer studies.

The study of nature has an increasingly important place in our school curricula. But nature always and everywhere speaks of God, the Creator, Preserver and Upholder of all. Every "flower in the crannied wall" leads us in some measure to "know what God and man is." For this reason, that great pioneer and prophet of the modern educational movement, Friedrich Froebel, gives to nature study the first place in the religious education of the child. "The child," says Froebel, "should become intimate with nature, not so much with reference to the details and outer forms of her phenomena, as with reference to the Spirit of God that lives in her and rules over her."

So the study of history involves and compels the study of the moral motives of actions, the moral character of historic personages, the ethical quality of historic movements, the providential ordering of human events. History is in large part the actual working out of the principles of ethics and religion in the laboratory of life. How can a teacher lead his students in this department of study, who does not reverently recognize God's hand in history, and who is not free to speak of the higher meanings of his science?

The study of literature would be robbed of its highest value if the consideration of religion were banished from the class room. The master workers in the fields of literature have been elect, prophetic souls. From mountain summits of vision they have gazed into the open heavens. They have seen God and the truth of God. Their mission is to lead us, if we will follow, up the same heights, that we may see, in part, what God has given them to see and reveal. How puerile to call that a study of literature which must be dumb as to the spiritual messages of these mighty souls of the past, and must limit itself to questions of literary craftmanship, rhetorical filigree and tricks of phrase! Yet this is what the study of literature will amount to if the school can have nothing to do with religion.

School discipline has a profoundly important place among the agencies for the education of character. The law and authority, the admonitions and penalties, the encouragements and rewards of the schoolroom contribute mightily to the making of the pupil's personality. But the foundation of authority in the school room, as in the family and the state, is the will of God. The teacher, like the parent and the ruler of a state, is a minister of God, charged with the duty of enforcing God's law of righteousness among those he is appointed to govern. Without this divine basis of authority, school discipline becomes a mere tussle between teacher and scholar to see which is stronger. "Do you know why I am going to whip you?" asked a father of his son. "Yes, because I'm not big enough to whip you," was the reply of the thoughtful youth. And he stated the logical ground of authority where religion is not recognized. It is the might of the stronger. Only when, in the school republic, it is fully understood that the teacher is not a master in his own right, but is the servant of God appointed to secure obedience to God's laws of right, only then will school discipline become, what it was, for example, at Rubgy in Arnold's time, an agency of the first importance in training character.

In these delightful days of our Diamond Jubilee, as we move again amid old scenes and greet old friends, the memories that throng back to us of the years we spent in Lima are beautiful and precious, not merely because those were years of youth and hope, of ideals and dreams; not merely because at Lima we learned a certain store of textbook facts which we have since forgotten; not merely because we attained a degree of mental discipline that has been of use to us in later years; but chiefly for the reason that, together with opportunities for intellectual culture, the spiritual meanings of life were given to us, those truths of faith—

"Which, be what they may,
Are yet the fountain-light of all our day,
Are yet a master light of all our seeking;
* * * truths that make,
To perish never—
Which neither listlessness nor mad endeavor,
Nor man or boy,
Nor all that is at enmity with joy
Can utterly abolish or destroy."

The students and graduates of our secularized public schools have no such memories of student days as those in which we rejoice tonight. Shall not our recollections of past years in Lima lead us to do what we can to bring to the boys and girls of our public schools an education including that element which was the best and most distinctive in the educational opportunity that Lima gave to us?

When everywhere religion gains its rightful place as the crowning factor in education, the "Lima Idea" will have reached its true extension. The truth that for three-quarters of a century Lima has so illustriously exemplified will have come to its own.

Following this address came The Diamond Jubilee Poem, read by the author, Rev. Wm. C. Wilbor, D.D., class '71, Superintendent of Buffalo District.

Commemoration Ode Read at the 75th Anniversary of the Genesee Wesleyan Seminary at Lima, N. Y., June 26, 1907

BY WILLIAM CHAMBERS WILBOR, PH.D., D.D.

In rythmic cadences, familiar, sweet,
The old bell rings, her boys and girls to greet.
Borne on the wind, it summons everyone
By its melodious, chiming, cheery tone.
Treasured our joys, forgotten all our ills,
Greeting of friends, our heart with pleasure thrills.
Long years ago, we first beheld its dome,
It welcomes now the students coming home.
Heaven's benedictions on your loud alarm
When vice or error seek to do us harm,
Sound while with sin the world's encumbered,
Ring out, loved bell, through ages yet unnumbered,

We rally at our fostering mother's shrine,—
Upon her brow the brilliant diamonds shine.
We pay her tribute with unfeigned delight,
She greets us all with welcome warm and bright.
Our Alma Mater never can grow old—
Her life is durable as purest gold.
Though now she turns her five and seventy years,
United faith and works dispel all fears.
Her sponsors bold were men who truth revered,
They built, with love these time-enduring walls,
And God has blest these consecrated halls.
Successive classes trod these pleasant ways,
Earnest and faithful work inspired their days;
Far-seeing and far-reaching those who led,
Too brief the years, so quickly have they sped.

Beneath the shade of ancient locust trees
Nodding their recognition in the breeze,
Gracing this festal-time with blossoms sweet,

As unchanged friends their stately forms we greet,
The men whose hands these pleasant groves have placed,
Which, through three generations, here have graced
This noble campus and its prospect fair.
The perfumes wafted on the summer air
Remind us of the influence of pure and noble dead,
Who never more these lovely paths shall tread.

The brightest lustre of our school's renown
Has been her aid and welcome to the poor.
For many, through the dark defiles, alone,
Hungry, ragged, cold, pushed ope' the door
Which leads to heights of power and name,
With place among the few and noble great.
Their records high upon the scroll of fame,
Preeminent in the world's estimate.
All honor to the persevering band
Who blazed the rugged paths with trails of blood
And made by-paths highways, where princes stand,
On which the worthy trod to highest good.
All hail the girls and boys who worked their way,
All gratefully hail this anniversary.

Through all the years since we, within these halls,
First formed the friendships which survive the strain
Of separation, and the lot that falls
To mortals on life's road of joy and pain,
In the school experience teaches
We learn the lesson: "What you sow you reap."
Wisdom, in many a proverb preaches
In a voice of thunder. "Nothing is cheap."
We meet, to greet each other by the way,
With smile and word and throbbing of hearts gay,
And talk of those not here, but far away,—
This trysting place—this sacred holiday.

Our young Demosthenes eloquent,
'Neath our Athenian classic shades, bent
Great energy to reach high oratory.
Herodotus could not improve this story.
By no loud-sounding sea did we spout forth
With pebbles in our mouths, tongue-tied from our birth,
But in the forest, vale, on hilltop high,
Our voices rang loud enough to split the sky.
Cattle and sheep their wrapt attention gave,
Winds meekly died, e'en cyclones dared not rave.
Birds ceased to sing, bewildered at the sound,
And verdant animation, all around,
Assumed respectful silence and surprise
To hear young men competing for a prize.
These strange rehearsals sounded like a gong,
Which, thrice each day, impelled a hungry throng
To dine on delicacies no chef could explain,
But of these feasts nothing did remain.

The corner grocery—Elysian delights!
Most cheerful mart of trade for appetites.
Where luckless clerk was nightly robbed of sleep,
The menu—never printed—mystery deep.
The butter cracker, and his mate, the oyster,
When hours wee waxed late within the cloister,
Clandestine, and, if not caught—all was well—

But, if betrayed, remorse indelible.
Must this historian, prophet, sage declare,
Oh! can it be that he was ever there?
But time condones—ah me—thirty years ago,
What pleasing fancies from our memories flow.

A Latin author tells in vivid words
How, with two others, Horatius held the bridge
Spanning the Tiber with their glittering swords
'Gainst barbarous hosts which kept Rome in fear;
But braver far, he, who, beneath yon ridge,
With one, and she a timid girl, at night
Held sweet concourse at far-famed Spring Bridge,
Till some hard-hearted Prof. put them to flight.

A legend of the Seminary bell,
Wierd traditions of antiquity tell;
How brigands, bold and wicked, stole the rope,
Caused confusion dire, dethroning hope.
The gong was used to imitate the peals,
But, alas, each hour it called all to meals.
The steward and his force grew very hoarse
Explaining to the Faculty, of course,
"They had been misunderstood. They'd be good
After they had bought a new rope, they would."

Of all associations dear,
The sweet old tunes and words
Come floating through our memories clear,
And sweep the tender chords.

Familiar voices hover o'er,
"Oft in the stilly night,"
Repeating serenades of yore
To vanished faces bright.

For, "Off the Blue Canary Isles"
Beloved friends, I see.
"The Maid of Athens" on me smiles,
She yields her heart to me.

"The Oyster Man" declines to swim
The Hellespont, so deep,
"The Fisher's Daughter," once so slim,
With him her vows doth keep.

They dwell "On Springfield Mountain" high
With "Cannibal King" you know,
"Those Evening Bells" ring in the sky,
"Van Amberg" runs the show.

"The little Lamb" to butter's turned,
"Mary" is a teacher,
"Menagerie" for "Bingo" yearned
"Quad-Libet is a preacher.

"Peachblow Dina's" spoken for
By "Old King Cole" so jolly.
Ambitious youth, "Excelsior,"
Repented of his folly.

The glee club practicing daily
Chants "Music in the air,"
Sing "Co-Co-Che-lunk-Che-laly,"
"To drive away dull care."

The stump alone is all that's left
Of "The old Mountain Tree,"
And when we're of "Sweet Home" bereft,
We'll call for "Upidee."

The "Landlord fills the flowing bowl,"
We drink your health in water,
"The three black crows" will sing a "Dirge"
To "Araby's daughter."

How charming are the memories of yore,
When graduation day came 'round once more.
The dust in clouds on every road is seen,
All hearts are in anticipation keen.
Fence or rail impressed for hitching post,
Horses enough to stock a fair, almost,
Vehicles old of every sort and kind;
This day is of all gala days combined.
The "stage," majestic, rolling up the hill,
Unloads dignity, erudition, skill,
Of trustees, and official visitors,
Orators, musicians, and inquisitors.
The people throng, all in their best attire,
To visit, hear the speeches, and admire
The gowns and faces of girl-graduates.
All share the glory each anticipates.
Lovers everywhere walking hand in hand.
Last, but not least, comes Lima's cornet band.
Students, parents, and teachers, grave and wise,
In front the Prex, awarder of the prize.
Bouquets of roses, beautiful and sweet,
'Mid loud applause, fall at the victor's feet.
While, the unruly boys, of vulgar sort,
Vexed with evil spirits, and to make sport,
With unerring aim, at the Judge's head
Hurl bunches of weeds which turn his face to red.
The encore long, which, like thunder great,
Was not meant for the speaker but a pate.
Who ever there on great Commencement day
Can e'er forget the heroes crowned with bay,
With Flora Ellis on the organ seat,
And Carrie Rapalee to sing so sweet,
John S. Morgan with the valedictory—
Of palmy days this is the history.

Next was introduced Prof. James Tracy Stevens, LL. D., Orono, Maine, where he is rendering brilliant service as Dean of the Arts College of the University of Maine. Dean Stevens was of the class of '81. His address was as follows:

Mr. Chairman and Gentlemen:—

I imagine it seems to you to indicate a lack of gallantry on my part to address my remarks exclusively to the sterner sex; but, in reality, it is you who are ungallant, for at the Genesee Wesleyan Seminary, at least in my day, the gentlemen embraced the ladies.

I have been scheduled in at least four different places in this program;

I have written a speech for each one, and the only reason why I didn't come here Sunday was that I feared I would be called upon for the sermon. Your chairman says I promised to be brief, but having once broken into this program I am inclined to take my revenge.

The distinguished citizen of America and of the world, whom you brought here for Lima Day, and who, I understand, has on two occasions carried every ward and precinct in Lima for the Presidency, and stands ready to repeat the process in 1908, this gentleman recently in Bangor told a story which expressed his feelings over the political situation. There was a bashful young man who had courted a young lady industriously for many years, and at last plucked up courage to put the fatal question. To his surprise and great joy he found she was already won and was only waiting for the chance to say so. The young man walked out of doors and stood under the stars, surrounded by the blossoms of the orchard. He took off his hat and lifted up his eyes and said, "Oh Lord, I ain't got nothing against nobody." That, my friends, is certainly the attitude of one who comes back for a few days to this delightful celebration.

Those who speak at this celebration are obliged to travel in fast company. There's no use trying to compete with a bishop. Once upon a time three little girls began boasting of their respective family achievements. One was the daughter of a curate, another the daughter of a vicar, and a third the daughter of a bishop. The first said that at her home they had a hen that laid a nice yellow egg every day; the vicar's daughter replied, "That's nothing, we have a hen at home that lays two golden eggs a day." Then it was the turn of the bishop's daughter and she rose to the occasion: "Two weeks ago my father laid the corner stone of a cathedral." You see one might as well give up when a bishop has any part in the program.

I have a few words to say of a more serious nature. At home I am not allowed to smile from September 20th to June 15th, so I have to make it up during the summer. If I were a clergyman, fifty-two times in the year and between times, I would preach the gospel of optimism,—rational optimism. The world is divided into two classes,—those who see life and its environments in roseate colors, and those who are sure every thing is going to the dogs. The first reads the Second of Isaiah; the second reads the Lamentations of Jeremiah. If you have for your next-door neighbor one of this latter class, put him down as an enemy of your soul. Mr. Dooley says, "When I read in a sermon that everything is on the down grade, and the papers tell me that everything is going straight to ruin, there's one thing that consoles me." "What is that?" asked Mr. Hennessy. "It ain't so," said Mr. Dooley.

Sometimes church choirs used to sing:

"Plunged in a gulf of deep despair,
We wretched sinners lay:
Without one cheerful gleam of hope,
Or spark of glimmering day."

Or:

"Far from this world, Oh Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war."

And then people wondered why young men and maidens did not always like to go to church. A far different doctrine was taught by Browning, who told us, "God's in his Heaven, all's right with the world." And by good old Henry Howk, when he said:

"The inner side of every cloud is bright and shining,
I, therefore, turn my cloud about,
And always wear it inside out
To show the lining."

BEFORE THE VERANDAS

Or consider the words of one greater than these, who came into the world at a time of the greatest corruption in social, political, and religious life, and yet so sublime was his faith in God and man, and so keen was his prophetic vision, that in the midst of all this he was able to say, "The kingdom of Heaven is at hand."

No, if you are inclined to sing, "I want to be angel and with the angels stand," don't think it betokens a high state of grace, but consult a specialist in stomach troubles. You can't blame a little chap who is healthy and hearty for disliking to go to school and spend six hours a day sitting in front of a graven image. Never fear he will break the second commandment, for he will not fall down and worship that image though threatened with the fiery furnace of Shadrach, Meshach and Abednego. For anyone to believe in total depravity and then assume charge of young children is a calamity. America has no place for croakers. Even Richard was obliged to flee to England, and like his illustrious predecessor, has exchanged his Tammany kingdom for a horse.

Occasions like these contribute enormously to our storehouse of inspiration. It is a great thing to be able to inspire, and if you think of it, it is a very easy thing. In every household there ought to be at least one person who thinks the head of the family the strongest, most scholarly, and the best looking man in all the world (unless perchance the head of the family happens to be woman.) Children are soon disillusioned regarding the perfections of their father, but the inspiration of the mother goes on forever. Run back in your memory and see what kind of people have influenced you most and best. It was not, I am sure, the physician who diagnosed your ailment most successfully, or mended your fracture most skillfully; it was not the teacher who was the first to show you that the sum of the angles of a triangle was equal to two right angles; it was not the minister who was able to explain to you the doctrine of original sin or predestination—helpful as all these may have been. But it was the physician who formed within you the determination to get well; it was the teacher who could sometimes get away from the endless constructions in Latin, and from the dry leaves of history, and from the everlasting reasonableness of the physical sciences, and who made you resolve that as for yourself, if there was anything in the way of intellectual advancement in the world, you were going to have it; and it was the minister who enabled you to look a little deeper into your own soul's capacity,—it was these men and women of whom you can not now think without an overmastering emotion.

I have made these remarks about inspiration for a definite purpose. You will be surprised when I tell you what that purpose is: It is to pay off a grudge of thirty-two year's standing. It is a long time to carry a grudge, so I must tell you about it.

In the fall of 1875, I left the Lima district school and the kindly ministrations of Mr. Levi P. Grover, whom some of you remember for his well deserved and vigorously applied chastisements, and entered the Genesee Wesleyan Seminary. I came into this chapel, and never having been to such a place before, I supposed it was a place where one might comment freely to his seat mate upon whatever came within the range of his vision. I was having the time of my life, and when the organ pealed forth the recessional, I marched out a full-fledged Seminary student. But alas! Just as I reached this tier of seats, a man came down from the platform and said, "Wait a minute." And I waited. He asked me what my name was, and I told him. Oh yes, I told him, and I would have given him all my family ancestry from the time that Abraham begot Isaac and Isaac begot Methuselah, if he had asked for it. Then he said things to me, and I went out. My spirits drooped; for at least half an hour I was a pessimist. I asked some one who that undesirable citizen was, and he said it was Professor Works. "Professor Works, is it?" said I. Not any for me. Well a little later I took one of his courses, and survived with a few casualities. Then I took other courses, and

finally I came to this conclusion: I have been a teacher all my life and have intimately mingled with hundreds of teachers, but among them all two stand out preeminent as my most inspiring benefactors; and these are Dr. M. B. Anderson, of the University of Rochester, and Professor Adam C. Works, of Lima. Now I know that on such occasions as these when public mention is likely to be made of him, Professor Works would give half of his last year's salary to be at Greenland's icy mountains or India's coral strand; but he can't get away. And now, Professor, if you'll forgive me this public mention, I'll forgive you for holding me up in chapel thirty-two years ago.

Two weeks ago we left the state of pine trees and polar bears, and Peary expeditions, and politicians, and prohibitory law, and as we crossed Massachusetts and came into the Empire State, my wife, who is a woman of excellent judgment (particularly along lines matrimonial,) exclaimed, "We are coming into God's country!" And as we journeyed westward every blast of the locomotive and every turn of the wheel brought us nearer to the Garden of Eden; and from this we were debarred by no flaming sword, but were given a royal welcome which stood four square walls to all the world.

Beautiful for situation is Lima, the pride of the Genesee. As the mountains are round about Jerusalem, so has the providential love and care of God been round about Lima and its illustrious Seminary. And so may they ever more contine to be.

Dean Stevens' stirring address left the audience in no humor to disperse, although the hour was somewhat advanced. A test, by standing, was taken at this point which showed that the crowd which packed the hall was, like the Alumni Day crowd, practically composed of former students. With songs and speeches by those called out another hour passed rapidly. Of these extempore addresses we are able to present two.

Principal Wesley W. Smith is Principal of one of the great Grammar Schools of Brooklyn, No. 102. Mrs. Nellie Janes Smith, his wife, is also a Seminary graduate of the class of 1886. In 1905 they brought their daughter, Florence, to finish her course, begun at Packer Institute, at their own Alma Mater, and she was a graduate of 1907. Principal Smith spoke as follows:

This afternoon I was asked by the Rev. Dr. Congdon, your president, to have something to say this evening about the schools of New York City. This was very gracious on the part of Dr. Congdon to be willing that the schools of New York City should be brought into the occasion of this Diamond Jubilee, for there is so much we all are anxious to hear of Lima and its history of seventy-five years.

I wish first to take this opportunity to say how glad I am that the trustees and faculty of this grand old institution conceived and so well carried out the idea of this Diamond Jubilee. No institution better deserves such a celebration as this than does the Genesee Wesleyan Seminary. This occasion affords an opportunity to renew the acquaintance of those whom we had learned to love and respect in the years gone by. It revives afresh in us the thoughts and impressions gained while passing in and out of this institution during our school life. Eternity alone, after the history of this world shall have been written, can tell the result of the noble influence which has gone out from the Genesee Wesleyan Seminary, broadcast over the world, building integrity and character for the perfection of the highest nature in man.

This country is rich in its large number and variety of institutions of learning, and yet there is but one Genesee Wesleyan Seminary. No two are exactly alike, and still each is doing the work necessary in its particular location for the education of the children and the youth of our

land, fitting them to become useful and honorable citizens of our glorious commonwealth.

Dr. Sutherland, in his remarks this evening, has urged very strongly that the Bible be read in all schools, public and private. He feels sure, however, that this is not done, especially in our large cities. Let us hope that the Bible plays a much larger part in our schools than Dr. Sutherland would have us believe. In New York City, all of the five hundred and twenty-five schools with their 65,000 pupils, are supposed to open with reading from the Scriptures. One of the rules of the Board of Education reads as follows: "All of the schools under the jurisdiction of the Board shall be opened with reading a portion of the Holy Scriptures, without note or comment." This is done and often followed by repeating the Lord's Prayer. In the study of Nature work, which is carried through the first six years of our course, the child is taught to always recognize God's handiwork in His wise creation of all things; how the animals and plants are so well fitted to live in the different parts of the world where they are found; how God sends the rain and sunshine to water and warm the earth, and why.

Our schools in New York City may be divided into three classes: Elementary Schools, High Schools and College. The elementary school extends from kindergarten through the grammar school; this prepares for high school and high school prepares for college. In addition to the regular work done in public schools in general, in New York we have manual work in the last two years of the grammar school course, sewing and cooking for the girls and shop work for the boys. The wood work by the boys is the application of the mechanical and working drawings made in the earlier grades. This work has a three-fold value, at least. By this the boy learns how to construct that which he sees, he is taught a wholesome respect for honest labor and is often enabled to discover in himself talents which he never knew he possessed. This is equally true with the girls in sewing and cooking. Drawing is begun in the first year of school and carried on through the grammar school and into the high school.

"How is discipline obtained?"

Our discipline is obtained through "moral suasion," no corporal punishment being allowed by the Board of Education. This system is one which is debatable and perhaps will never be fully settled to the satisfaction of all. I have my own opinion on the subject but will not attempt to say any thing at this time.

By Dr. Congdon, "What provision is made for teaching English to foreigners?"

We have two systems. One is to place the foreign speaking pupils in a class together and make English a specialty in that class, using such helps as books with the English and its equivalent in the language of the child, so far as possible. The other, and we believe the better, is to place the pupil in a regular class near its own age, where it will hear nothing but English spoken. My experience is that this child will speak better English in less time than by the former system.

Ex-Principal Wm. H. Reese, class '64 responded felicitously to a call to the platform. He spoke as follows:

Mr. Chairman:

I suppose about all that is desired of those of us whose names are not on the program is that we show ourselves. It is a very commendable desire, for it is more to see some folks than to see and hear others.

I am sure we all give hearty thanks to those who have arranged for this jubilee. It makes one think of heaven, which must be a jubilee. Two old christians talking over the days gone by, one said to the other, "I'll have a good laugh with you in heaven." It renews one's youth to be here. He feels not so many years old but so many years young.

A child was quite indignant when asked how old she was and exclaimed, "Why I am not old at all, I am almost new." Possibly some one may be reminded of the compliment a colored brother gave his father. He said, "If my father lives two years more he will be an octogeranium." I spent many days in school here—not that I was dull in learning but because I took in so much of it. Through all the years it has been a matter of much boasting with me that the college went down when I left it. I was a member of the last graduating class.

I came near spending my life here. No one of you ever knew that Dr. Ellis gave me an invitation to study medicine with him and I had the offer under advisement for a time. I dare mention it now at this distance, for you will not feel so keenly the loss that the town met with as once you would have done.

You will notice that the ruling passion of a man's life does not die out as the years go by. My strongest point when in school was my modesty. The contrast between me and most Lima students was very great at this point.

It has always been a sweet comfort to me that I never gave my teachers a moment's anxiety, but always tried to ease the burdens that others put on them as much as possible. I remember to have heard of "Spring Bridge" but am quite sure I only saw it when walking alone for my health which was sometimes affected by hard study. I tried to set a good example to the Wilbors and Sutherlands and others, and this also is a comfort to me as I look into the faces of some of them, and remember how hard it was for them to be good even with my assistance. But lest the layman's remark should fit me I will close by telling what he said. Two clergymen in Western New York exchanged pulpits one day. One of them preached quite a short sermon. At the close of the service he said to a layman who came to shake hands with him, "I am very sorry to preach such a short sermon, but my young dog had chewed up my sermon so that I could only read about half of it and I did not know of the accident until I was in the pulpit." "No apology necessary," answered the layman. "The sermon was all right, and by the way, you would confer a great favor on this parish if you would send us one of those pups."

After another song and the announcements, the assembly of former students dispersed slowly, as if held by the memories of other days and reluctant to leave the familiar spot.

EDUCATIONAL DAY.

We come now to the story of the last and in some respects the best day of the Jubilee. Some doubters had predicted an anti-climax for Thursday, but they did not count upon the character and enthusiasm of the people whom this anniversary occasion drew together. The day was again propitious and everyone was in the highest spirits. The programe throughout was dignified and strong. There was no appeal to the spectacular nor to the clamor for popular and cheap entertainment, but the Assembly tent was crowded at every gathering with appreciative and gratified listeners. The number of teachers scattered throughout the throng was very noticeable.

A few minutes before ten o'clock the procession of Sunday morning again issued from the South door of College Hall and took its way to the Assembly tent. If to any it seemed an ungracious change to move the graduating exercises from our historic Chapel to an auditorium which

would be so soon dismantled and taken down, a single glance at the numbers gathering was sufficient to dispel such prejudice. Again the platform was filled with visitors and trustees, and the Faculty and the graduating class passed to their seats through a dense crowd within and without the tent. Music for the occasion was furnished by the Honeoye Falls Orchestra. Prayer was offered and the speaker of the morning was introduced, the Hon. Arthur E. Sutherland of Rochester, Class '77, a Justice of the Supreme Court. Judge Sutherland himself played when a lad in the village of Lima; he was a graduate of the Seminary, as were his brothers, Rev. Ward T. Sutherland, D.D., and the Hon. Wm. A. Sutherland, an eminent attorney of Rochester, and all of them were sons of one of the ablest of East Geneseean pastors, who was at one time also a Presiding Elder in the same Conference, Andrew Sutherland of blessed memory. We are, fortunately, able to present in full the Oration before the graduating Class of 1907.

Judge Sutherland's Oration.

Young Ladies and Gentlemen of the Class of 1907, Friends and Fellow Citizens:—

The Village of Lima, the old home of so many of us, this campus, these trees, never seemed more beautiful than today. A newly arrived emigrant, enjoying his first Fourth of July in America, declared his devotion to this country by saying:—"Every man loves his native land whether he was born there or not:" and there is something about Lima that takes lasting hold upon one's affections whether he was born here or not. For the alumni, meeting old classmates, this is a time of retrospection; but a new, large class call this their Commencement Day, and our interest centers in this group,—the Class of 1907. I congratulate you, young ladies and gentlemen, upon the rare privilege you have enjoyed in being permitted to pursue a course of study in this old Seminary, in these surroundings, amid noble traditions and under the guidance of preceptors, than whom there can be found none superior, none more devoted, none better equipped in character and scholarly attainment; and I charge you ever to remember that much is required of those to whom much has been given.

I congratulate you that you are young and just entering upon life's real work at this particular time. Wordsworth, speaking of a time more than a hundred years ago in France, said:—"Bliss was it in that dawn to be alive, but to be young was very heaven." But you are born in a day and in a country vastly more felicitous; for there never was a time of such great opportunity as now, and never a place more fortunate. I do not mean the opportunity to amass a great fortune, although there was never a more favorable time to gratify an ambition of that sort, but man's life consisteth not in the abundance of things which he possesseth; it is rather in what he is and does. And when I speak of this as a time of great opportunity, I mean opportunitty to make the best of one's self and to do the most for others. A few centuries ago a child was born to fill a place in the world which, strive however well he might, could not be much other than the place his father filled, either lord or vassal, bocman or socman, master or thrall. Born unto one estate or the other, neither profligacy nor thrift would effect much of a change in his status: and for ages men were tolerably content to be just about what their fathers were, and except for the strife of arms human society maintained a sluggish tranquility. But through the discovery of the art of printing the spread of knowledge became possible, and America gave a refuge to those who found conditions in the Old World intolerable. We are not born into an inheritance of despotic power nor of inevitable servitude,

but of liberty to the individual, limited only by the common welfare. We are born into the sovereignty of the common people, in which all have an equal share as well as an equal responsibility. And, young men and women, as you gaze with expectant eyes into the great dome of opportunity that arches above you, there is no star too distant for you, there is no ambition too high or honorable for you to hope to attain; and your teachers, your fellow students and your friends are joined with you in the high hope that you may realize every possible good and attain in large measure the ideals which have been awakened and fostered in this historic old school.

Some one has said that the cultured person is distinguished by his ability readily to adapt himself to changed conditions. As a definition of culture, this cannot be considered comprehensive. But I apprehend that the greatest good that you have gained in your course is not the aggregate of specific facts that you have laid away in the storehouse of memory, nor in the taste which you have acquired for the best that there is in literature, although your personal life has been thereby greatly enriched, but the supreme endeavor throughout your course on the part of your instructors has been to give to you, and the highest wish of those who have followed you with affectionate interest in your progress is that you may have acquired, that discipline of mind, those habits of observation and faculties of adaptation, that standard of honor and that love of work which will enable you to go forth and do efficient and honorable service in the world.

Then, too, without underestimating in any degree the undoubted advantage which you possess at this point in your career over the young men and women of your time who have not had equal educational opportunities, I would, nevertheless, impress upon you the indisputable fact that no amount of what may be called scholastic learning will ever do away with the necessity for the cultivation and employment of certain personal qualities, not necessarily developed by mere book culture, in order that highest success may be achieved; for there have been put into the constitution of things certain conditions which must be met, and which no amount of learning from books can make of secondary importance. We may know the names of the twelve Caesars and all about the battles of the Pelopennesian War and yet be without that gentlemanly courtesy which wins friends for one's self and one's cause. We may demonstrate the 47th problem of Euclid and the binomial theorem, and fail to acquire the habits of promptness and system and order in our affairs, by the observance of which many a boy with scarcely a day in the schools has made a notable success in business life and been the means of accomplishing great good in the world. And, young ladies, you may have explored the unknown and learned secrets of nature that never before were disclosed, and yet with all this the highest power that you may exercise is the power of gracious womanhood. And these personal qualities the individual can only cultivate for himself or herself.

You wish to succed in life, and we all believe you will; and line upon line and precept upon precept the elements of success have been expounded and impressed upon you again and again; and it is necessary that they should be. There is no new, short cut that will ever be discovered to the true goal of life. The road form Marathon to Athens is the same today as it was when Phidippides ran along that long, white, dusty way; and if I were to attempt a definition of success, I might say that anyone is truly successful who faithfully performs some honorable and useful work; and he succeeds best who, thoroughly knowing his own powers and limitations, makes the greatest possible use of his opportunities to do that work which in the field of usefulness open to him he is best able to perform. There is not much of the fanfare of trumpets in such a definition, but I think it will sustain the test. Knowledge of one's self, the formation of a definite purpose, and the pursuit of that

purpose with the whole mind and strength: this is the old, well worn and only path. They found upon the field after one of the battles against Philip of Macedon an arrow on which an Athenian youth had cut the inscription, "For the Eye of Philip." Have a purpose in life, and let that purpose be high and holy; put into the attainment of it all your powers, and you cannot fail.

Mr. Spencer, the philosopher of the evolutionist school, tells us that in the law of life, (which is the outworking of the Divine will and purpose), there is the duty we owe to ourselves, which he calls selfishness, giving to the term no narrow interpretation; and then there is the co-ordinate law of altruism ever running with it, not truly antagonistic but really harmonious; and that life, he says, is best planned when the right adjustment of the two coordinate principles is found. We must be self-reliant, and look out for ourselves and households. That man or woman who leaves his own household unprovided for to go out in the pursuit of an idealistic phantom, altruistic though the scheme may be, sadly neglects his duty and must be counted at least one-half failure. But it is equally true that whatever you attain for yourself, life will be a partial failure for you unless you shall render some honorable and useful service to your fellow men: and above the clamor of congratulations and applause and rejoicing of this commencement season is heard the clear call to the educated youth of the land to serve their day and generation. The oganizations for social service are many: they open their doors to you. It is not money alone that is needed. Give a portion of your time and of your personal interest to the churches, the hospitals and societies for the relief of the aged and the improvement of the defective. And then there is a call for true hearted, educated citizens to take a hand in political affairs. Your country, your state, your own city and town call upon you to give something of yourself in return for what they have given to you.

We sometimes speak of a democratic government, or a government by the people, as if it were born full panoplied in the Revolutionary War, when the colonies won their independence from Great Britain; but democracy has been a slow growth. After independence had been declared, the type of government instituted in the new State of New York was far from democratic in form or substance. The power of administration was centered in the hands of the Governor and his council of appointment, made up of four State senators; for none of these could any one vote unless he were a land owner. Manhood suffrage did not come for fifty years after the independent state was organized. The Governor appointed all the judiciary of the State, from the chancellor down to the justices of the peace. He appointed the county officers and the mayors of the cities. In fact, the State was an oligarchy, in which a few great land-owning families dominated all public affairs. It is only in the generation of persons now living that the reign of the common people has been brought about; and the newest, most striking fact of this present hour is the dominance of public opinion. Recent events in our national life, and particularly in our own State affairs, have demonstrated the irresistible force of public opinion when directed and voiced by men in whose honor and wisdom the people generally have confidence, and we hail the day of its supreme power. But in the day of its strength, when democracy, the will of the people at large, is realized as never before, there is laid upon you, young men and women, the high duty of taking your part in the formation and expression of a proper public opinion. The claptrap agitator and the sensationalist, appealing to prejudice and class feeling, present the greatest menace to our free institutions today. An education in the schools, which is supposed to fit men and women for citizenship, fails in its purpose if it does not develop the discriminating sense. The sober, second thought of the people can be relied upon. It is the sudden, first impression, excited by some false and demagogic appeal, that is likely to be erroneous:

and just here is the supreme duty of the scholar in politics, whether in public office or not, whether allied with one of the great political parties, or an independent without party ties—the supreme duty of each and all of us is to see to it that sanity pervades and controls public opinion, and that neither the polished arts of the excellently remunerated advocates of special privileges, who cry out about the sacredness of vested rights in the attempt to stay the progress of the reforms which the real interests of the people demand, nor the wild clamor and wholesale denunciation of corporate management and the capitalistic class, so-called, shall prevail. When Jefferson announced his great proposition that the best government is that which governs least, the tremendous problem of transportation and consolidation had not arisen. In one sense, it is still as true as it ever was that the individual should be left to work out his destiny as best he can, giving him the rewards of individual enterprise and initiative and the punishment of individual sloth and indifference. But we have come upon a time when not only can the government do many things better for us than we can do them for ourselves, but the day is now at hand when there are many things which the individual cannot do, and which only the government can do and which the government must do, in order to prevent the individual from being overwhelmed.

I would not speak as the minor prophets did, with lamentation for the present and foreboding of evil days to come. Proud of the present, exultant in the hope for the future, let us be firm in the faith that America will advance steadily and surely to its high destiny: foremost in commerce and arts, invincible in war, if that must come, promoting peace among the nations, establishing justice for all who dwell within our gates: but let us not be so blinded by pride as to heed not the perils that are inherent in any system of government by majorities; perils that must be avoided if our free institutions are to endure. And amid the vast and complex affairs in which our republic must of necessity have an ever increasing control, there is only one safeguard which in the last analysis will prove sufficient to endure the test, and that is an educated, a sensitive and an assertive public conscience. We speak of the constitution and laws of the land as the palladium of liberty: but what are the laws? Words printed upon sheets of paper, bound in leather; really nothing more, unless back of the law is the will of the people. The great preserver and conserver and safeguard of our institutions is the devotion of the people to the principles of justice and moral righteousness. Unless public opinion, then, is sound at the core, unless the conditions under which it is formed and the rules by which it is controlled are wholesome, then government by the people will drift into anarchy and communistic disorder. Study then, my young friends, the questions of the hour, discuss them with your associates, at your clubs and your fraternal meetings, at your church dinners, upon the platform, in the press and in private conversation, in order that the ultimate standard, the final arbiter, the opinion of the people, when deliberately formed, shall be wholesome and righteous altogther.

I wonder if we realize what the struggle for the right of free discussion has been. There is no department in history presenting more dramatic incidents, displaying greater qualities of mind and heart-courage than will be found in the annals of the struggle for the right to freely speak and write one's thoughts, even in criticism of those who sit in the seats of the mighty. When the Douma was dissolved by the Czar two weeks ago, there went out another edict reestablishing in Russia a censorship of the press. There can be no free discussion there, because free discussion is inimical to despotic power. Have you ever read of the struggle in the English Courts during the 17th and 18th centuries for the right of full discussion and free criticism? The time was when, by the law of England, as declared by the star chamber judges, and after by the judges in the law courts, it was a crime to criticise Par-

liament and say that the ruling ministry was in error, and that the policy of the government was not in the interests of the people. It was no defense that the facts stated were true. Indeed, one of the curiosities in the history of law is the saying of some of the judges of the time, "The greater the truth, the greater the libel." That the motives of the writer were pure was no defense in the eyes of the law as it was then interpreted. To criticise those in authority, however just the criticism might be, was considered by the dispensers of justice to be a disturbance of the peace. The people must not be stirred up, they said; it is the province of some to rule, and the rest must quietly obey. But those who hated iniquity would not be silent. The forces working for freedom and better laws would not be suppressed. The bravest, purest men in England went to the dungeon, were dragged at the cart's tail, had their ears cropped and their tongues slit in defense of free speech. And the battle for the right and the struggle for freedom of discussion of public affairs was carried on in the courts; and in the dusty tomes of the law libraries you will find a story of enlightening heroism and of final triumph of reason that is not only fascinating as history but inspiring as proof of the ultimate triumph of reason in human affairs.

And our forefathers in America had their part, and American lawyers bore a conspicuous and honorable part in the struggle for free discussion. Have you ever heard of the German printer, John Peter Zenger of New York City? We owe something to him and to his lawyer for a fight which they made away back in 1735 in the City of New York for the right to discuss public affairs. The Governor of the province of New York was William Crosby. He ruled things with a high hand. He imagined himself the State. But out of Zenger's printing shop there issued a little paper which dared to stand for the rights of the people in the colony and city of New York; and the printer, at the order of the Governor and upon the information of his attorney-general, was arrested and cast into prison for seditious libel in daring to say that the policy of the Governor was not contributing to the welfare of the people. James Alexander, the leader of the New York Bar, appeared in his defense, and first of all he attacked the right of the judges to sit, claiming that they held their commissions illegally, the Governor not having referred their appointment to the sovereign authority in England, according to the law. The reply of the judges was to disbar the lawyer, and Zenger was left without an advocate to plead for him. News of the affair reached Philadelphia, where there was living in retirement Andrew Hamilton, who had been the foremost lawyer of his day in Pennsylvania. He journeyed to New York and offered his services to the printer free of charge, and when the trial came on he tried to prove the truth of what the newspaper had said about the Governor; and the judges, following the English precedents, said that it made no difference whether the articles were true or not, and declined to receive the evidence on that point; but the facts were within the knowledge of all the jurors, and Mr. Hamilton made an argument before the jury to the effect that the jury had the right to consider whether the article published were true or not, and if true and published with good motives and in the public interest, the defendant should not be condemned therefor; and the jury acquitted the German printer, who went back to continue his discussion of public men and measures, to the lasting good of all people.

And I might speak of another printer, and another lawyer by the name of Hamilton. This time it was Mr. Harry Croswell, who published a paper called the Wasp at Hudson, New York, in which he had stated that the President of the United States, Mr. Jefferson, had paid a writer named Callendar for publishing a pamphlet in which George Washington and John Adams had been defamed. This was a time when party feeling was intensely bitter. Croswell came to his trial before Chief Justice Morgan Lewis, and desired an adjournment to produce evidence to prove

the truth of his statement; but Judge Lewis, following the English Courts in this respect, held that the defendant would not be permitted to prove that Mr. Jefferson did hire Callendar to print the pamphlet, and instructed the jury that the charge in the newspaper was libelous, and that if they found Croswell had actually published the paper he should be convicted under the indictment; and that it was not within the province of the jury to inquire whether the article was true or false, and that the intent, whether malicious or fair, with which it was published, was immaterial. The defendant, under this ruling, was convicted by the jury, and an appeal was taken to the full bench of the Supreme Court, the argument being had at Albany early in the year 1804. Croswell was represented upon that argument by Alexander Hamilton. It was his last appearance before the Supreme Court, and his argument upon that occasion was said to be the supreme effort of his life as a lawyer. He pleaded for the right of free and fair discussion of public affairs. We then had no constitutional guaranty against the abridgment of free speech. The right to its exercise was based upon common law principles as they were recognized or disregarded by our courts in the exercise of their power. The opportunity presented to this distinguished advocate was very large, and he met it in a way befitting the tremendous importance of the occasion. Chief Justice Lewis, who had rendered the adverse opinion in the Trial Court, sat also in the Court of Review. The Court, composed of four judges, divided equally, Judges Kent and Thompson being for a reversal of the conviction upon the ground that the defendant should have had the right to introduce evidence as to the truth of the charge made in his newspaper, and that the jury should have been given the opportunity of determining whether the article was written with justifiable motives; Judges Lewis and Livingston adhering to the opposite view. But the result was a substantial victory for the cause of a free press, because the people were thoroughly aroused by the argument, and it was clearly perceived that the right of free discussion was essential to the maintenance of free institutions. A bill was immediately introduced into the State Legislature, and unanimously passed the following year, providing that on a trial for libel evidence as to the truth might be given, and that if it should appear to the jury the article was true and published for justifiable motives, the defendant should be acquitted. In the next revision of the Constitution of the State there was inserted the article now to be found there, to the same effect, insuring to the people of the State the right of free speech and free press. It is of interest to note that while Hamilton was at Albany to argue this, his last cause, he attended a dinner at which it was said he made some observations as to Mr. Aaron Burr which, being afterwards repeated, led to the duel in which Hamilton lost his life. No doubt the melancholy results of that affair and the horror aroused by it gave special emphasis to the last effort of Hamilton to win for the people of his country the right of free speech, a service worthy of the highest praise.

We breath the pure air so essential to life unconsciously, and we do not stop to think of its value: so we today, removed by generations of time from the struggle for free speech, enjoying it to its fullest extent, do not stop to consider its value, do not count the cost by which the right was won for us and for all posterity among the English speaking people; and I have thought that at this particular time the reference which has been made to it would not be inopportune.

A few years ago I heard Mr. Francis Warde, an eminent student of the drama, relate an incident of President McKinley which is well worth repeating. Mr. Warde says that in the Spring of 1901, being in Washington, he called at the White House upon President McKinley, as was his custom. Mr. Warde says the President asked him if he was playing Henry VIII that season, saying to him that in some respects it was the work of Shakespeare which he admired the most. Mr. Warde expressed surprise at this, and the President explained that in the words of Wolsey

to his servant Cromwell he had found his life motto:—"Be just and fear not. Let all the ends thou aim'st at be thy country's, thy God's and truth's." "Yes," said Mr. Warde, completing the quotation, "Then if thou fall'st, oh Cromwell, thou fall'st a blessed martyr." A few months after that the world looked for the last time upon the man who had taken that high motto for his life ideal: and the power of his personality constrains us yet.

Graduates, his motto was a good one. The life it had inspired is worthy of study and emulation. To such a life your teachers and friends now invite you: not that it will yield such high official honors as came to him; but a life devoted to noble ideals, to the search for truth and the service of your fellows, your country and your God, is a life that is open to you all.

At the close of the Oration, 58 Diplomas were presented to graduates, distributed among the Courses as follows:

Classical 2, Latin Scientific 10, Engineering Preparatory 7, English 6, Seminary 4, Piano 2, Vocal 5, Elocution, 3 Commercial 10, Stenography 6, Commercial Teachers Training 3. Three Certificates bearing the Seminary Seal were also given to students who had completed specified portions of courses. The prizes were then awarded; an incident of interest in this connection was that when the Rich Latin prize of $25 was announced, the young lady to whom it was awarded was absent at the calling of her name, engaged in dining room work. At dinner she was called to the principal's table and received the reward.

A very great treat awaited the assembled audience gathered at three o'clock. Dean James Tracy Stevens of the University of Maine, presided, according to announcement and introduced the distinguished educator.

President Hall's Oration

I am proud and happy to bring to the Trustees, the President and the Faculty of the Genesee Wesleyan Seminary my heartiest congratulations from New England upon the long and signal service this institution has rendered to the great cause of education during the three-quarters of a century of her existence and to bid her God-speed in the doubtless far longer and more signal work she has to do for future generations. All your graduates and friends feel today for you the full force of the ancient mediaeval academic benediction, *vivat, crescat, floriat.*

When this institution was born there were but twenty-four states in the Union; Andrew Jackson was president, and like the present incumbent of that high office, believed in increasing the power of the executive; Wesbter's great reply to Haynes had strengthened the sentiment for union versus state rights throughout the North; Jackson was establishing the principle that to the victors belong the spoils of office; he was seeking to suppress the national bank system while Henry Clay was advocating the Nullification of the new tariff laws; the Baltimore and Ohio Railroad had just opened the first stretch of track in this country, only fourteen miles in length, and in 1831, part of the New York Central System was put in operation; Garrison was just beginning his thirty years' crusade for emancipation; labor was seeking to solve its problems by various communistic schemes; the Mormons had just left New York. Thus, you began amid stirring and epoch-making national events.

You have also much to be proud of in your own history. The oldest and almost the only church school of secondary education in Western New York, you were for a generation the chief resource of young people aspiring to more than a district school education. The eagerness with which the opportunities you afforded have been utilized, speaks extremely well for this section of the state—with an enrollment sometimes

passing 1,000 in a single year and 35,000 students on your roster. This was thus one of the very first choice institutions to fit graduates of the public school for college before the era of the public high school. Indeed, private institutions like this add vital elements which the public schools under our system cannot supply, for religious influences are even more important for youth than intellectual stimulus and should be an integral part of every course and grade of study. Opening your doors from the first to both sexes, you have been a veritable people's college, striving for high ideals of scholarship at minimum rates, and thus could you but reap today a fraction of your deserts, so far as such priceless achievements can be measured by money, unasked endowments would now be forced upon you which would make possible the full realization of all your high ideals. That this will come sooner or later, I believe there can be no shadow of doubt. It will come just as soon as the rich realize that they are only stewards of their possessions and when we rise in this country to that philosophy of large giving embodied in the conclusions of a late British Parliamentary Commission, which after working many years and printing many volumes describing all the thousands of gifts to education in that country during the last five centuries, said that the lesson of it all is that the highest possible use of money is the further training of those select young men and women who can and want to go on. This use of wealth, the commission goes on to say, far outranks in its utility the more popular forms of charity, such as for the blind, the deaf, idiots, poor, sick, for noble and Christlike as that is, it is a yet better investment of charity to give the best possible training to future leaders of the church, state, society and culture, because in helping them all other classes and conditions of mankind are most effectually aided. Could there ever be a better philosophy of generous giving or a more authoritative statement as to the supreme use of money.

Some years ago I made an educational tour of every country in Europe, save Portugal, and was amazed to find that they had all since about 1875 experienced a veritable educational renaissance. There were immense buildings, two of them costing nearly $4,000,000 each. France in a few years had multiplied her educational budget nearly sevenfold. Russia, by the law of 1884, reconstructed her system of higher and secondary education, and the process has gone on without interruption. Germany was the leader of this movement and it began nearly one hundred years ago when it was realized that with poor soil, with no natural frontiers, with jealous and hostile powers on all sides and with a record of local jealousies in her history, she had no other resource than to rise by becoming the educational state of the world. Thus she attempted to diffuse the light of knowledge everywhere. She leads in most expert industries, such as chemistry, where her annual profits are now nearly $100,000,000 due almost solely to the fact that this science is more highly developed in this country than elsewhere. Again, in all the colonies and spheres of influence schools of all grades are being used, for education is shown to be the best of colonial methods.

Now, the lesson of all this is plain and unequivocal. The Catholic church centuries ago was called catholic or universal and adopted the motto, *Semper ubique et ab omnibus*, but this universality of conviction the world has never yet attained, save in education. Today everybody, men and women, rich and poor, ignorant and learned agree in believing in the beneficent power of education and this all but universal consensus gives the teacher's work a new sanction, makes it sacred, and should reinforce all our endeavor. Indeed, at the bottom, the very highest value that can be attached to any human institution is education. If the state, the family, society or even the church and religion help to bring young people to ever fuller and completer maturity of mind and body, they are good. This is the highest test of every value; the largest statesmanship is educational; the highest worth of the greatest discoveries is educational.

Lessing characterized God as a great teacher, as indeed was Jesus. I believe a brighter age is dawning for education than it has even seen before, and if we teachers do our duty, not only will public sentiment support us, but we shall win the means we need.

For specificially, I believe most profoundly in seminaries and academies like this for two reasons. First, because we owe them respect for being pioneers in secondary education in this country, and because of the splendid service they have rendered in the past, and secondly, because they combine religious and secular training which in our country, owing to the separation of church and state, the public school cannot do. We are coming now to see more clearly than ever before that the greatest educational need is for moral and religious training and the character building they give. The secular school is weak. Moreover, I have been drifting more and more to the opinion that it is mechanical, and that in this great state of New York, with your colossal Regents' system and your great educational mechanicians, there is too much of the click of the machinery for the small voice of the holy spirit of education to be heard. The pendulum is sure to swing your way again, and the state itself should cherish such seminaries as this as the very apple of its eye and lavish upon them its abundant care.

But I am too much of a stranger and an alien here to speak of local affairs, and let me therefore try the rather bold experiment of attempting to interest you in a few salient facts as to my own department of empirical psychology. Here belongs, perhaps first, the study of the instinct of animals. Most of these are far older than man. Perhaps the insects were the first forms of animal life and tenanted the land when it arose above the primeval sea. They are immense and very numerous even in the age of the coal forests and their age has something to do with the marvelous development of the communities or states of the ant, the bee, the wasp and many others. The instinct of fishes, especially their marvelous migrations, led truly as the magnet to the pole, no one knows how, the curious line spinning of the snails, the long pilgrimages of land crabs and toads to water, from which they originally sprung, in the breeding season, and of whales, porpoises, seals and other creatures toward the shore at the same period, because they are backslidden land creatures, having passed a long interlude upon terra firma, and some of them being mammals are breathers and with four-chambered hearts. We study the instinct of apes, coons, squirrels, rats, dogs, cats and scores of other creatures with growing amazement, for nearly all of them are older than man. They are our older brothers, their instincts are truer and oftener far more marvelous, so that there is wisdom beneath us like everlasting arms. Romaines would make the higher animals fifty on a scale of one hundred as compared to man in intelligence. Every dead species takes out of the world a type. True, the animals cannot speak much, but they possess the sentiments of fear, of anger, love of offspring, social instincts. They have the same senses and thus in their instincts we have the foundations for mind.

The psychologist now studies the human brain and finds it the most marvelous and complex perhaps of all living substances in both its chemical composition and its microscopic anatomy. By very many partial estimates it has been calculated that there are some 4,000,000,000 distinct elements in the average human brain. In the morning, after a good night's sleep, the cells are clear, washed out and well nourished, sleek and have a wholesome look, but at night, after a hard day's work, the nucleus is shrunken, there are vacuoles in the peripheral regions, and often the substance of it is dark with products of decomposition that are unremoved. Normally, everything is cleaned out and freshened up every night by a good sleep, but if not and the process increases, one is on the way, long though it may be, toward neurasthenia and even paralysis. Again, there seems to be a distinct apparatus in the brain that makes for association and dissociation by a kind of make and break

process. At any rate, there have long been fibers, both ends of which are in the brain, which some have thought mediated association. Now, this process is fundamental in thought and is strengthened by education, so that we might say reasoning and knowledge are the processes of more completely organizing the brain so that the cells and convolutions with the excess of energy or nutritive matter can supply those centers that are overworked—the safeguards against local collapses and against overstrain. Again, although the brain gets almost its complete growth in weight by the age of ten or twelve and keeps on changing structure, probably granules develop and in one of the layers of the cortex there appear to be adjustments and growth as late in life as into the sixties. Hence, there is no reason to believe the brain of man is old or worn out.

Again, the old studies of the mind dealt largely with reason and thought. Then came a period where will and its organ, the muscles, were studied and thought was resolved into volition, which was found to be larger and more essential because it made for action and formed character. Now, we are taking another step and finding that feelings, emotions, sentiments are older and larger yet. This, I believe, is all of some value in demonstrating the value which the Methodist church has always placed upon the heart. Let us glance at a few of the specific sentiments, beginning with fear. Many people are smitten with sudden panics over trifling causes. They have a morbid dread of lightning, spiders, dogs, and there are over one hundred of these petty but very annoying phobias which may become obsessions. Aristotle very wisely said, long ago, that education consisted largely in teaching people to *fear aright*, that is, to dread weakness and disease and so keep their bodies in tune; to dread vice, crime and hell and every form of impurity, and so keep their souls right; and you will find if you think it out, that this definition goes very deep. We ought to be cowards in fearing sin.

Again, there is anger. Some have said that the good man will never show temper and it is tabooed in good society by ladies and gentlemen. Petty irritability is contemptible and senile and the history of rage is a bestial one. Men have fought with their teeth, destroyed each other's eyes and been veritable beasts, and nothing is more ghastly than to see men fighting to kill in desperate and insane rage. No doubt it has been an advantage in the struggle for survival to be able to put forth intense power, to flee if the danger were avoidable and to fight if it were not. But today we ought to despise the man who lives by the craven motto "make no enemies." When we think of the enormous abuses in the world, the mean sneaking outrages against property, reputation, underhand advantages, when we think of those who live by outraging others, by the sale of intoxicants, by pandering to vice, by frightening hundreds of thousands of young people, making them think they are abnormal in secret ways and flaunting their advertisements in such newspapers as will print them, ought we not to be angry righteously, but very angry against these? Hence, I propose as another definition of the education of the heart, "*training people to be angry aright.*"

The same is true of pity. Women are often too sympathetic. They cannot bear to see cats or other pets suffer. The idea of corporal punishment to bad children in school makes them shudder. In England they use the rod freely upon girls and boys with the approval and often in the presence of the teachers, because they think it wise, just as we think it wise to knock down a person to prevent him from falling off a precipice or to break a very crooked leg to stretch it straight. It is amazing what a little of Dr. Spankster's tonic can do. It made a good prince and king out of a bad boy, mainly by the judicious use of a paddle. We must *pity aright.*

Then fourthly, come the affections. The New Testament deals with love as its chief theme. We are exhorted to keep the heart with all diligence because out of it are the issues of life, and to fix this strongest of instincts, love, upon the highest of all objects, God, and to love him

with our mind, might, strength and will, is the consummation of human widsom and felicity. How often love grovels and twines like a vine about lowly, unworthy things instead of climbing up into the air and sunshine! To find the proper object of supreme affection is to find pose and poise for the entire being, and we must therefore have a series of worths and values in the world in order that affection be not squandered or perverted. Most forms of insanity begin by emotional perversions, whereas sanity is very largely of the heart. Thus we must learn to *love aright.*

Leaving psychology, let me conclude with a final word about moral and religious education. There are ethical clubs galore which seek to dispense with religion and to moralize youth without its aid. We wish them the highest possible success. They are indeed accomplishing a great deal, but as suddenly as adolescence comes in this country, it is impossible for moral precepts to give sufficient control. There must be the appeal which religion alone can make to the heart. Conversion is one of the profoundest truths in nature. At a certain stage of life, the currents must go toward the young. They must be clothed, fed, protected and hence they are self-centered. But in the teens there comes a reversal of this, when the young man and maiden wish to serve the world and subordinate themselves to larger causes, the race, virtue, religion, business. This natural turn from self to service is symbolized by every known race. All savages initiate in a crude way in the teens. The young man is perhaps tatooed with the totem of the tribe. He is given some explanation of its rude myths and rites, admitted to the men's camp. So in ancient Greece, the ephebos became a servant of the state as he did in Rome when, at seventeen, he assumed the toga virilis. So those churches that confirm, like the great Catholic church and the Episcopal and Lutheran, do so at this age, and churches that believe in conversion find its highest per cent is in the middle teens. This age, therefore, is peculiarly susceptible to religious impressions and conversion from self to service and is indispensable for completeness of development. Those who have not experienced some such change are arrested in their evolution.

There has always been a close link between love and religion. The former keeps the latter vital and the latter keeps the former pure. We must today put beside the old Puritan stoic conscience the other ideal of honor. Both are often perverted, but both appeal to almost every human being. There is honor among thieves and gamins. The chief function of honor is to the unborn, to keep the soul and body pure in their interests.

But this theme is too large. I, for one, am optimist enough to hope that if we may not subscribe to Huxley's extravagant phrase that man today is but a tadpole of the archangel he is to be, we can at least say that only the beginnings of history can possibly yet be written or studied because the best men and women have not been born and the best things have not happened yet. The 1,500,000,000 now living are but a handful compared with those who will tenant the earth after we are gone. Our compass is to steer the ship of our own lives, not to open its hold or exploit its cargo, but merely to hold its tiller true till we bring the craft safe into port. The very best test of a moral life in an individual or a community is the effectiveness with which the sacred torch of life is passed on undimmed to future generations, and religion and the state, the home and the school have their highest function in securing this end and in bringing those who are born to their maximum maturity. After all, there is nothing in this world quite so precious as the body and soul of the child and youth, nothing so worthy of our supremest love and service, and no use of money is so beneficent as to help along those institutions and self-sacrificing people who are laboring to this end.

Among the explicit instructions given by the Board of Trustees to the Jubilee Committee was that they should secure one of the foremost educators of the land for the service performed by Pres. Stanley Hall. That the Committee had literally obeyed their instructions, no one present could doubt. The great Universities of the East are presided over by worthy men, usually by men of affairs. Stanley Hall's address marked him as a prince among educators. For the masterly sweep of argument, for profound thought, lucidity of exposition, wealth of illustration, the educational address was of the very first rank.

And when the exercises had closed and the distinguished speaker, who had already so amply fulfilled the terms of the contract which brought him from his home at Worchester, Mass., to Lima, voluntarily offered to change his plans and remain another day in order to speak at the Educational Platform Meeting in the evening, the audience saw an unexpected side of the man who was not only laden with many and heavy responsibilities but was also an entire stranger to the school, and came to believe that his magnificent intellectual stature was fully paralleled by a magnanimous and kindly heart.

Another prolonged season of reunion, visiting, a band concert upon the campus, and the last audience of the Diamond Jubilee gathered at the evening service.

First upon the program was the Address of Prof. Margaret Ferguson, Ph.D., class of '85, head of the department of Botany, Wellesley College. In taking her seat upon the platform Dr. Ferguson was accompanied by several of her class, among whom were Mrs. Mabel Perkins Dean, Deland, Fla., Miss Meda Cox, Wyoming, N. Y., Miss Ella Wilcoxen, Macedon, N. Y. The reunion of this class was one of many similar delightful features of the Jubilee.

Dr. Ferguson announced as the theme of her address

Echoes from the Old Seminary, or the Value of Scientific Training

After all the eloquence and wit to which I have listened since reaching Lima, the present moment has little pleasure for me, I can assure you. As I listened last night and thought of the anti-climax that must come tonight, I was reminded of a little incident that occurred soon after my student days at Lima. I was made superintendent of our Sunday School, and very soon we were to give an entertainment to secure some money for the church. I assigned a leading part to the handsomest young man in the church, supposing, as youth is so apt to do, that beauty meant everything else desirable. He forgot when to speak and what to speak. In fact, he failed utterly to do anything but look well, and somehow looks did not count for much on that occasion. At the close of the entertainment, the father of the young man came to comfort and cheer us with expressions of appreciation. With a nasal twang he said, "Joe, if you'd asked me, I could have told you how to do your part better than you did. If you'd just taken a dish of water and a hot iron out on the platform and stuck the iron in the water you'd have got a fizzle in a good deal less time than it took you to make one." I have neither the dish, the water nor the hot iron and shall therefore be obliged to follow Joe's method, not his father's.

I cannot express the emotions with which I stand here tonight. It is now twenty-two years since yonder, in College Hall, I spoke, as best I could, the farewells for myself and my class to Lima and to Genesee

Wesleyan Seminary. Just three seats from the front, in the center row, sat my now sainted mother. A nobler woman never lived, and yet I never told her what her life and her teachings had been to me, yes, are to this very hour to me. Could I be half to the world that she in her quiet service at home was to her six children, I should have no fears of not some day hearing the "well done."

From home with such a mother, I was sent to this hill, where I found in very truth a second home. Why did I come here? Certainly not of my own choice. I recall how, time and time again, I wept to go to Cortland Normal. Tears had as a rule won the day with my father. I remember at one time when there was an unusual rush of work on the farm and sufficient help could not be secured, he said, "Maggie, you must stay from school today and drop the pumpkin seeds." I made no verbal complaint, but with every pumpkin seed I dropped into the hills of corn I dropped two tears as large to water it. The silent grief conquered, for, about half past eight, I heard the words, "Well, go on to school!" But this time no tears were of any avail. My father had gone up to this old hill top of knowledge and inspiration when a boy, and thither this particular daughter must go. Thank God, I came, not to Cortland Normal, but to Lima. I loved the place before I had been here a week, and I have loved her ever since.

Standing again tonight on the campus of the old Seminary, I want first of all to bring my offering of appreciation and gratitude to those who made this second home a power and inspiration for my whole life. We of the old days love these halls, these walks, this grove, everything that pertains to the place, and yet they are nothing but plaster, board, bricks, stone, trees. Do we love these things? No, but the place is full of associations and all that is here speaks to each of us a peculiar and dear language. Many of the voices we hear are now silent, and the faces which we see have passed away forever, but the spirit that animated the place remains, will ever remain for us. It is the great personalities that have ministered here that have made the Seminary what it is. Professor Williams was here but a short time, yet some of the words which he spoke and the sermons which he preached will live with us forever; Mrs. Rice, cultured, dignified, motherly, reproving us for our mistakes and instructing us in the principles of right living—a true woman in the right place—may she live yet many years to bless the world. Miss Barry, Miss Terry, Professor Works, Professor Davies, all taught us not only lessons from books but lessons for life.

One of the speakers last evening told us that "The Lima idea is education and christianity—one, the same." Instantly in confirmation of this thought, many things came crowding into my mind. I heard again Professor Williams' sermon on character building: "Build character, and as I believe that christian manhood and christian womanhood is the highest type of manhood and womanhood, I would admonish you to *build christian character*." I heard Professor Works say to a student, who pleaded as an excuse for failure to be prepared on the lesson of the day, that he had been to prayer meeting the evening before (I had known Professor Works longer than that boy had and listened with much interest for the reply:) "Young man, I have no respect for that religion which causes one to neglect one's studies, and I have no respect for the religion of a student who lets his studies cause him to neglect his religious duties. Do your work. Be the Christian man you should be. *Live your whole life.* Sit down." And again, I heard him say: "There is no such thing as secular work and holy work, all work is holy work because God's work. Live and work each day, each hour, gladly, earnestly, as for Him, and life can never disappiont you." And so I might continue until daybreak and the half of the lessons learned here would not have been told.

As a student, I did not know that this Lima spirit was unique. I supposed it was the only way to do sufficient teaching, and so I went out

the first year to a city school in Kansas and unconsciously tried to organize in my room a little Lima. To my surprise, the superintendent came to me one day saying he had heard that I was "teaching religion" and "it must cease." "Teaching religion," I replied, "why, I am trying to teach school." I explained to him that I had had no Methodist prayer meeting or Episcopal service, but I had talked to my boys and girls regarding right living, true citizenship and this I must continue to do so long as I taught. To do less was to be a mere school keeper, not a school teacher. Then it was that I first realized the difference between the Lima training and the training of many a high school. You taught us, not to be Methodists but to render to the world service of the highest type possible to each. We have not always been true to the ideals which you set for us, but what might we have been without you. And to you who have sat as teachers here, I bring tonight a far deeper tribute of appreciation than my life can express. Whether you were my teachers or not, it matters little, for I am sure I but express the sentiment of all the boys and girls that have ever studied here.

"Echoes from the old Seminary." I chose that subject feeling that I could say anything I wished and no one could say to me, as was said to the young minister, "You had a good text, but you didn't get near enough to it to catch the smallpox if it had had it." We are in a large measure the product of our early training and our words and acts are but more or less imperfect echoes of that training. I had not decided as to the exact phase of education on which I should as a teacher say a few words this evening until I was listening to one of the addresses on Tuesday night. We are not surprised when men like Lyman Abbott write editorials criticising the President for disapproving putting into our schools natural history stories which make animals and plants do impossible things. Such sentiments are characteristic of scholars who have large acquaintance with the humanities but little first hand knowledge of science. The world is coming to realize, as science is finding a larger place in our schools, that no man can write stories about animals and plants more marvelously beautiful and poetic than is the truth when rightly understood and interpreted. This, I say, the world is just coming to appreciate, but students of Genesee Wesleyan Seminary have known it for thirty-five years. I am therefore amazed when one of these students, returning to pay his tribute to Lima, says: "I hate botany." And then he gives as his reason for this feeling, that "the botanist teaches you to pick the violet to pieces but passes unnoticed its fragrance."

I wish the man were here tonight. It is not quite courteous to take issue with him in his absence, but under the circumstances you must pardon me. Professor Works says he does not remember whether or not he took his course in botany when a student here. I know he did not. One of the first lessons which I learned here was that the odor of Spathyema foetida is wholesome and good, and you can never convince me that the man who teaches one to regard with respect and admiration the odor of skunk cabbage leaves untouched the fragrance of the violet. It is because the expression of this opinion represents not only the attitude toward science of the one who uttered it but is typical of a larger class of men, that I wish to speak for a few moments on the value of natural science as a factor in education.

Many persons if asked, today, why science should form a part of any course of study, will at once answer: "Because of its method." But as far back as 1900 Professor Coulter pointed out that science no longer had any claims to a peculiar method. It is true that science introduced a new method into our schools, but that method has now been adopted by all departments of study. For instance, students of English Literature no longer study books about the great authors and their works, but they study the writings themselves and form their own judgments of them. They have come to know an author by direct contact with his writings.

Everywhere we seek to make thinking beings, not memorizing machines. While refusing to acknowledge the present importance of scientific study from the standpoint of method, Professor Coulter finds two reasons for considering scientific training of value. First, in that it develops the scientific spirit. This he defines as a spirit of unprejudiced inquiry which makes for intellectual honesty, since one must always keep close to the facts and insist that cause be equal to effect. In the second place, the training is peculiar in itself and essential to every well balanced course of study. This peculiarity is not found in the demand which science makes for observation, analysis, and synthesis, but rather in the method of synthesis employed. The intellectual result of the humanities, he tells us, is appreciation which is arrived at by a synthetic process requiring a rigid self elimination. Any injection of self vitiates the result. Two such diametrically opposed intellectual processes as these, he believes, should find a place in every educational system.

I would add to these two a third. It broadens our sympathies and multiplies our pleasures. Imagine a scientist, not a pseudo-scientist but a true scientist, suffering from ennui. Friends may be absent, books may not be available, but while he has a stone, a brook, a flower, a bird, or a star, he has companionship. Bailey says the difference between the educated man, he is speaking of the scientifically educated man, and the uneducated man is, that "one may find companionship in the dandelion, the other in the grog shop," and Hodge writes, "The study of nature will form or help to form a life-long interest, and to find such an interest in some worthy nature love is to find the fountain of youth." So much for science in general. May I take your time to speak very briefly of a few of the values which may be mentioned, with special emphasis, in reference to the biological sciences?

First, they offer unusual opportunity for mental discipline. As the living substance is more complex than the lifeless, so are the problems connected with the study of it, the innumerable manifestations of life, the relations and correspondences of organisms to each other and to their surroundings, and the problems of organic evolutions among the most profound presented to the human mind.

They also give power and dignity to the intelligent work of the hand. Agriculture in its various branches is only now coming to be rightly understood and appreciated. More and more as we study living things do we become impressed with the nobility of all forms of honorable activity, and to realize that it is not where one labors so much as how one labors. Peoples have been accustomed in the past to set up false standards of values. While there is unquestionably a change for the better in this respect, I have never been more impressed with the fact that false scales are still very largely in use than since returning here. May I take this opportunity to speak of this? A few of us happen, by virtue of the positions which we hold, to get our names into catalogues, journals, magazines or newspapers. It is therefore easy to obtain our addresses, and we are the ones who are called out and honored on such occasions as this. It is all wrong. The ones Genesee Wesleyan Seminary ought most to honor, because they do her greatest honor, are the boys and girls who have gone out to become the fathers and mothers in so many of our best homes. Humble homes, they are in many cases, but in these homes they are rendering royal service, trying in the spirit of this institution to train their children in the principles of right living and to secure for them better advantages than they, themselves, have had. It is well known that President Eliot has little sympathy with college training for women; but he never tires of honoring the "mother of ten children who does all her own house work," washes, irons, churns, bakes, clothes, feeds and ministers in a thousand ways to them. I think he assigns an almost impossible task to the mother. But what truer objects of admiration can we find than the fathers and mothers who labor without applause, and often without apparent appreciation, that

they may do their part in giving to the world a generation of industrious, intelligent, pure minded men and women. Measured by such, the life of the purely professional or non-professional and childless man or woman becomes insignificant indeed. And it is you, fathers and mothers, especially you in the humbler walks of life, whom tonight we would crown with the honor so justly yours.

Again, the study of biology gives an appreciation of so-called common things. To the botanist the ugly "frog spittle" of the pond becomes the beautiful "water silk." There is nothing common or unlovely in this world except a perverted human spirit. Our bodies are beautiful in spite of us. We may change the expression of the eye, and the curve of the lip by an unlovely spirit; but the body, in the structure of its several parts and in the adaption of each part to its particular function, will remain forever a thing of beauty.

A knowledge of biology teaches us to know ourselves better and therefore makes for improved conditions of life. We study not only the thousands of nerve cells which President Hall told us this afternoon go to make up that marvelous structure, the brain, but those other cells in which the mysteries of life and inheritance reside and through which characteristics are transmitted from plants to offspring. Lloyd says: "Surely we can not think that ignorance of the things that concern life in the most intimate ways makes for the noblest young manhood or womanhood, or that knowledge of them should come through the unhealthy or unwholesome means of the street." To understand aright the laws of life, of growth and of reproduction must stimulate to truer living and saner citizenship.

There is no study that has more profound and wholesome effect upon the religious life. The scientist is often looked upon as an irreligious or Godless man, and in some cases this is undoubtedly true. There has never been in the history of the world a large body of men and women in which there have not been found some incapable of comprehending great spiritual truths; but such are as rare among great scientists as among any other class or group of people. Science does tend to make one liberal in one's judgments, but liberality and irreligion are not synonymous terms. The biologist looks into nature and sees that every thing that lives has the power of working out its own life problems in its own way; no two things exactly alike but infinite variety exists everywhere. Can he then believe, when it comes to the highest realm of life, the religious life, that variation must cease and everyone must conform to exactly the same pattern in expressing his spiritual nature? Shall you and I make it our business to take our little measuring stick and size up all the world, accepting or rejecting those who exactly conform or do not conform to our interpretation of the Christian man? Only a short time ago it was my privilege to talk with a biologist of whom I had heard it said: "He has no religion." As we talked of the deeper things of life, I found that he was not only not irreligious but that he had that simple childlike spirit which the great Teacher has pronounced the open sesame to the kingdom of heaven. Shall we say that because he does not accept certain teachings that are precious to us, he has no part or lot in the spiritual world? No, who has made us to be judges over just men? Surely everyone who reaches outward and upward with an earnest desire to know the truth must find God: but to each the vision is more or less unique, corresponding to the individual needs.

It is not generally acceded that the joy or poetry in life is increased by biological study, but it is nevertheless true. Darwin is often quoted as having said that in his intense study of science he had lost all power to appreciate the beautiful in music and art. And those who thus quote him would have you understand that he had lost the power to appreciate all beauty. Darwin never meant to say any such thing, I feel sure. He realized how vast is the realm of knowledge and of experience, and

he lamented that he was not big enough to grasp it all. But do not for a moment think that Darwin had no power of appreciating the beautiful. To see great truths as Darwin saw them, to take a great chaotic mass of facts and weave them into one magnificent, harmonious system as he did is to have a power of imagination and a sense of beauty of which you and I have little appreciation. The facts of nature were to Spencer truly poetic, and Drummond says: "No one, though science is supposed to rob nature of all poetry, reverences the flower like the biologist. He sees in its bloom the blush of the young mother and in its fading the eternal sacrifice of maternity. To him the yellow primrose is not a yellow primrose, but a delicate and exquisite apparatus added on to the primrose plant for the purpose of producing other primrose plants. Search among its withered petals," etc. No, the true student of nature finds sermons in stones and beauty everywhere.

May I mention just one more point? I believe the study of nature makes for the truest culture. The student of humanities occupies himself largely with a study of man—what he has done, what he is doing. He compares incidents, judges of situations and gives his verdict as to the wisdom or foolishness of acts. There must thus be a tendency to become self-sufficient or arrogant. The student of science studies not only the works of man but the works of God, and thus constantly measures himself against the infinite. Wherever the biologist turns his microscope he finds new beauties, infinite variety in form and in adaptation of form and structure to function. Never does he find anything which he feels he could have improved upon, but always that which was beyond the power of man to have conceived; he also comes to realize the vastness of the unknown and the little man can know, and the effect must be to keep him humble. Nehemiah Grew might be called the father of plant morphology and yet witness the humility of the man when, in 1690, he presented his book on plant anatomy to King Charles. Speaking of the hidden beauties of nature, he says, that one who carries the meanest stick holds in his hand a piece of nature's handicraft which far surpasses in beauty and delicacy of structure the most delicate product of the loom! In fact, he says, they have come ashore into a new world of which he sees no end, and then he marvels that it should have been given to him, "the least of nature's pupils" to discover such truths. Add to humility, genuineness, tolerance, sympathy, all of which we have seen to be natural results of the study of science, and you have what I believe to be four essential characteristics of the truest culture.

I have pointed out only a few of the benefits which are to be derived from a study of science, and especially of biology. I must not detain you for the many others of which we might speak. Do not misunderstand me, I would not disparage the humanities in their educational and cultural value. It is not that I love the humanities less but that I covet for science her true recognition and for the world the value which is to be derived from a scientific training.

All that I have said about science, tonight, is but the outgrowth of what I once learned on this hill and especially in yonder class room with locked door—the class room I wished most to see and the only one I can not get into. In the teaching of science, Genesee Wesleyan Seminary has been a generation in advance of her times. What she taught twenty-five years ago is just coming to be felt in the educational world. Long live the old Seminary. Long live that noble man, our beloved teacher, who more than any other individual has helped to make her what she has been and is—Adam Works—the peer of all the teachers I have ever known.

Trustees and teachers of Genesee Wesleyan Seminary, to you there remains a mighty responsibility to maintain the high ideals of the past and to march forward into the greater opportunities of the future. Students of the old Seminary, there is not one of us so poor, if possessed of good health, that he or she can not give some thing, a goodly

sum, to help to larger influence and power this preparatory school, second, for the magnificance of its work, to no other in the land.

Prof. Ferguson's Address was considered one of the strong addresses of the Jubilee and was listened to with deep interest. After it was concluded, President Stanley Hall again took the platform and, resuming the general theme of the afternoon, proceeded to emphasize some of its positions and to farther elucidate several points concerning which those interested in his previous address had been asking questions.

For fully thirty minutes he held the closest attention of the audience while he led their thought amid those startling generalizations of modern psychological science where he himself moved with the ease and confidence of a master.

The Concluding Exercises.

At the close of Pres. Hall's address followed one of those seasons of spontaneous and enthusiastic utterance which could not have been scheduled in advance and which cannot be described. With the realization that the closing hour of the Diamond Jubilee had now arrived, the tide of feeling rose to the flood.

During each day of the Jubilee the Trustees and Faculty had all but obliterated themselves, seeking only to serve their guests and placing to the utmost extent the program and opportunities of the week in their hands.

At this time however, Rev. Dr. M. R. Webster was called out to speak upon "Our Centennial." His address was conceived in that high spirit of confidence in the future of the Seminary which his colleagues have become accustomed to recognize in all his utterances. The friends of the Seminary could scarcely hope better things for it than his prophetic vision discerned.

An insistent call for Mrs. Rice, former Preceptress, came up from the audience, to which she responded feelingly in a strain of reminiscence and of congratulation upon the manifest interest of the occasion. Continuing, Mrs. Rice remarked: "Dr. Ferguson has just been calling our attention to how much it means for a young life to have fallen under the influence of an institution like this at Lima and to become intellectually awakened, to have its horizon broadened, its ideals elevated, its ambition fired and its courage kindled. Such a young person is truly born again. How much it means for teachers and benefactors of schools to have part in starting out young people in this new life. Let us not forget that this is a work in which very common people may bear an important part and win very high success. The most of the work in this world is accomplished by plain every day people and the few geniuses build upon the foundations laid by the multitude of common folks. Some one has tried to describe one of the artistic triumphs of Patti in her prime. It was when a musical society of Boston was rendering the Oratorio of the Messiah. An immense orchestra was performing its part, as Patti came to the front and sang "I know that my Redeemer liveth." Above all the strains of the orchestra her voice soared clear and sweet and powerful,

every syllable plainly distinguishable. But it was the orchestral background against which Patti's voice stood out that gave it such large effectiveness. The world produces a Patti scarcely once in a century, but we can each count in the orchestra. How few, after all, are the mountain peaks and how insignificant a part of the earth's surface do they cover, compared with the plains and the valleys and even the mountain ranges, which is just as true in the world of human beings. If we belong to the vast hosts which make up the dead level of the world we can each count one among the workers who are lifting humanity up to God." Mrs. Rice then uttered some telling words about the duty of the alumni to endow the Seminary and urged that the former students do not wait for millionaire strangers to turn their attention to Lima, but make the endowment of the Seminary a work of love from those thousands whom Lima has helped. She closed by offering to act as treasurer then and there for all that might be offered.

Miss Van Benschoten was next called out and spoke briefly but felicitously of her pleasure in returning to this hill where she had invested eight busy years of her life work and in witnessing the evidences of the Seminary's hold upon the affection of the old students.

Calls were then made for Prof. Works and Prof. Davies, and each responded characteristically but under the stress of deep emotion.

At length the lateness of the hour seemed to render it imperative that this session, unparalleled in the history of Genesee Wesleyan Seminary, be brought to a close. Many thousands of students remember Professor Works' chapel prayers, but they had never heard him close with prayer an evening and a week and a Jubilee like that. Unction and utterance were given him and the audience felt lifted to the gates of heaven. To the writer of these pages, one who heard the words brought this exclamation from Stanley Hall, "Where can that be paralleled: a man who has taught Biology as Prof. Ferguson says he has taught it, and who prays as he prayed tonight!" Then the audience sang:

God be with you till we meet again!
By his counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again!

God be with you till we meet again!
'Neath His wing protecting hide you,
Daily manna still divide you;
God be with you till we meet again!

God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you;
God be with you till we meet again!

And with the Apostolic Benediction by the Principal, the Diamond Jubilee was formally closed.

But the Jubilee would not close even then. The people seemed under the spell of the occasion and the most of them were in no hurry to disperse. The June night was bewitchingly beautiful, the campus was

variegated by shadows thrown by the electric lights, groups engaged in earnest conversation were everywhere, for although many were very weary with the crowded hours of the past week and two weeks, yet many old friends were saying last words, whose paths had touched for a little after the years of separation, but were now about to diverge again, very likely forever.

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